THE REVELATION OF SAINT JOHN AN OPEN BOOK

Livian Schubel.

THE REVELATION OF ST. JOHN
AN OPEN BOOK

THE REVELATION OF ST. JOHN AN OPEN BOOK

BY
IRVING C. TOMLINSON
RECORDER

BOSTON · U.S.A.
THE OPEN BOOK COMPANY
427 SEAVER STREET
DORCHESTER · MASSACHUSETTS

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THE PLIMPTON PRESS · NORWOOD · MASSACHUSETTS
PRINTED IN THE UNITED STATES OF AMERICA

DEDICATED TO

THE RECORDER'S TEACHER AND FRIEND

MARY BAKER EDDY

DISCOVERER AND FOUNDER OF CHRISTIAN SCIENCE

WHOSE INSPIRED WRITINGS HAVE MADE

THE REVELATION OF ST. JOHN

AN OPEN BOOK

How to Study "Revelation" with the "Open Book"

Begin study by reading "Revelation" (Open Book pages 1 to 52) several times

TEXTUAL STUDY Use that part of the OPEN BOOK which is a Biblical and Christian Science concordance and dictionary to the Apocalypse, pages 113 to 258. Take Revelation 12:1, OPEN BOOK page 192. Read footnotes at bottom of this page. Turn to Revelation 12:13–17, pages 194 and 195, and study footnotes on verses 13 to 17. Also read "Woman's Place in the Apocalypse," page 61, as well as pages 59 to 61. Some other texts: Revelation, 2:17; 4:1; 6:1, 2; 15:2; 21:1.

TOPICAL STUDY Look up "Book" in the Index, page 262. Under "Book open" read two references in the Explanatory Notes, pages 55 and 80. On same page of Index see "the little Book," eleven references. Read chapter 5 of the Apocalypse, pages 148, 149, and chapter 10, pages 180, 181. Study footnotes at the bottom of these pages in explanation of "the little Book." For further facts look up "Synopsis of the Third Vision," pages 168, 169; also the analysis of the "Third Vision," page 170. Other topics: "Abaddon," "Gog and Magog," "Reed," "Man-Child," etc.

PATTERN STUDY The book of Revelation discloses THE WARFARE WHICH MAKES CHRISTIAN SCIENCE MANIFEST, or the victory of Truth over error. Chapter 1 explains John's right to be the Revelator. Chapters 2 and 3 reveal in seven letters seven conditions which hinder the manifestation of Christian Science. The main body of Revelation, 4:1 to 22:5, i.e., the seven visions, sets forth the warfare between Truth and error in which Truth triumphs. Read OPEN BOOK pages 57 to 61. Study patterns, i.e., designs, pages 114, 127, 142, 241; pages 106 to 108, etc.

SYSTEMATIC STUDY Systematic study of Revelation with the aid of the OPEN BOOK yields rich fruitage. Begin with the Introduction, which includes John's seven letters to The Seven Churches. Start by reading these chapters in Part I, pages 6 to 12. Then read in the Explanatory Notes "The Seven-Fold Message," page 89, also pages 55, 57, 63. To get a full digest of the seven letters, go over the footnotes of Revelation 2 and 3, pages 130 to 138. The understanding of these letters includes the knowledge of Revelation 1 to 3, pages 113 to 138 of the OPEN BOOK. Study thus each one of the seven visions, pages 139 to 250; also pages 251 to 258.

IMBIBE THE SPIRIT Become familiar with Part I of the OPEN BOOK, pages 1 to 52, so printed that it shows the thought plan of Revelation. Study carefully the Explanatory Notes, pages 55 to 109. Clearly perceive the metaphysical design disclosed in the analyses, pages 114, 127, 142, etc. Receive illumination from attention to the Footnotes and other helps in Part III, pages 111 to 270. Increase spiritual perception by gaining the meaning of "Throne," "Lamb," "Woman," etc., and especially imbibe the spirit of the explanations of the text on pages 129, 144, 155, etc. "To him that overcometh will I give to eat of the hidden manna" (Revelation 2:17).

PREFACE

THE OPEN BOOK

THE inspired Scriptures, illumined by the writings of Mary Baker Eddy, Discoverer and Founder of Christian Science, together with those writings, make the Revelation of St. John an open book. The chapter on "The Apocalypse" in "Science and Health with Key to the Scriptures," by Mary Baker Eddy (pp. 558–578), the "Glossary" (Ibid. pp. 579–599), "What the Spirit saith unto the Churches" in the "Message for 1900" (pp. 11:26 to 14:23), and the comments on "the Babylonish woman" in "Miscellany" (p. 125:29), with many other illuminating passages in the pages of Mrs. Eddy's writings, unlock the treasures of the book of Revelation.

The Revelation itself, when spiritually apprehended, contains many lamps which shed light upon its pages. Verse 20 of the first chapter elucidates the meaning of stars and candlestick in verses 12 and 16 of the same chapter. The last sentence of verse 8 of chapter 6 is explanatory of the four horsemen of the Apocalypse, while verses 3 to 5 of the last chapter are a summary of the seven visions. There are many other instances where the Revelator has explained the meaning of the symbol he has employed. (See note "John's Explanation of Symbols in the Revelation." O.B. 70.)

The division of the Apocalypse into arbitrary chapters and verses has blinded many to the fact that it is one of the most nearly perfect structures in all literature. The Open Book shows that the Apocalypse is made up of an introduction including a preface (Revelation 1, 2, 3), a conclusion (Revelation 22:6–21), and a body of seven visions (Revelation 4:1 to 22:5). So perfectly constructed is the Revelation of St. John that, from preface to benediction, every part is in complete accord with the whole, and rightly related to every other part.

Mistranslations have made Revelation difficult for many to understand. In the sixth verse of chapter four, the word translated "beasts" is the Greek word *zoon*, which means "a living being," and is so translated by Martin Luther in his Bible.

To get the original meaning of the text, diligent use has been made of Greek lexicons and English dictionaries, modern concordances, and translations of the Greek.

The Boston Public Library, the General Theological Library, the Widener Library (Harvard University), and the Andover-Harvard Library have been visited, and our thanks are due to them for their courtesy and kindness.

I extend sincere thanks to my Christian Science associates for their efficient help, particularly to Mrs. Florence D. Keller for her contributions, scientific and literary, to The Open Book.

The authorized English version has been used as the text.

IRVING C. TOMLINSON

Boston, Massachusetts
May, 1922

PREFACE TO THE REVISION

For ten years the Open Book has been widely studied and its illuminations on the Book of Revelation cordially appreciated. This revision is made after the searching study of thousands of earnest students has endorsed the metaphysical correctness and spiritual value of the Open Book.

Each reference has been carefully pondered and its accuracy confirmed. A considerable number of illuminating new references from the Bible and from Mrs. Eddy's writings have been added. Many simplifications have been introduced, making the study easier and saving the time of the student.

IRVING C. TOMLINSON

Boston, Massachusetts
June, 1935

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LIST OF ABBREVIATIONS

THE ABBREVIATIONS MADE USE OF IN THE OPEN BOOK ARE AS FOLLOWS:

Books of the Bible

Gen.	Genesis
Ex.	Exodus
Lev.	Leviticus
Num.	Numbers
Deut.	Deuteronomy
Josh.	Joshua
Judg.	Judges
Ruth	Ruth
I Sam.	I Samuel
II Sam.	II Samuel
I Kings	I Kings
II Kings	II Kings
I Chron.	I Chronicles
II Chron.	II Chronicles
Ezra	Ezra
Neh.	Nehemiah
Esth.	Esther
Job	Job
Ps.	Psalms
Prov.	Proverbs
Eccl.	Ecclesiastes
S. of Sol.	Song of Solomon
Isa.	Isaiah
Jer.	Jeremiah
Lam.	Lamentations
Ezek.	Ezekiel
Dan.	Daniel
Hos.	Hosea
Joel	Joel
Amos	Amos
Ob.	Obadiah
Jonah	Jonah
Mic.	Micah
Nah.	Nahum
Hab.	Habakkuk
Zeph.	Zephaniah
Hag.	Haggai
Zech.	Zechariah
Mal.	Malachi
Matt.	Matthew
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Rom.	Romans
I Cor.	I Corinthians
II Cor.	II Corinthians
Gal.	Galatians
Eph.	Ephesians
Phil.	Philippians
Col.	Colossians
I Thess.	I Thessalonians
II Thess.	II Thessalonians
I Tim.	I Timothy
II Tim.	II Timothy
Titus	Titus
Philem.	Philemon
Heb.	Hebrews
Jas.	James
I Pet.	I Peter
II Pet.	II Peter
I John	I John
II John	II John
III John	III John
Jude	Jude
Rev.	Revelation

Mrs. Eddy's Writings

S&H	Science and Health with Key to the Scriptures
Mis.	Miscellaneous Writings.
Man.	Manual of The Mother Church
Chr.	Christ and Christmas.
Ret.	Retrospection and Introspection.
Un.	Unity of Good.
Pul.	Pulpit and Press.
Rud.	Rudimental Divine Science.
No.	No and Yes.
Pan.	Christian Science versus Pantheism.
'00	Message to The Mother Church, June 1900.
'01	Message to The Mother Church, June 1901.
'02	Message to The Mother Church, June 1902.
Hea.	Christian Healing.
Peo.	The People's Idea of God.
Po.	Poems.
My.	The First Church of Christ, Scientist, and Miscellany.
R.V.	Revised Version of the Bible.
n.p.	next page.
O.B.	Open Book.

EXPLANATIONS

THE Revelation of St. John, an Open Book, in its typography, punctuation, and capitalization, as well as in its use of quotations from the Bible, follows Mrs. Eddy's scientific practice in her published writings.

The text of The Revelation of St. John, in Part I, is printed in accord with the Revelator's scientific design. The Bible verses are indicated by small figures, and the Bible chapters by larger black-faced figures in the text. For example, on page 6: 2^{1} UNTO THE ANGEL etc. These figures, 2^{1}, indicate Chapter 2, verse 1, of Revelation.

The chapters and verses of Revelation are also indicated, throughout the Open Book, by the figures enclosed in square brackets at the inner top corners of the pages.

In Part III, references from the Bible and Mrs. Eddy's writings are given to explain the spiritual meaning of Revelation. These references are sufficiently illuminating but not exhaustive.

When a word or subject recurs in Revelation which has already been fully illuminated, the verse in which it originally appears is given. Thus much light will be gained by looking up this cross-reference in Part III of the Open Book. For example: on page 147 of the Open Book, in the footnotes to Rev. 4:8 is the word "day," with a cross-reference to Rev. 1:10. When Rev. 1:10 is looked up on page 121 of the Open Book, four illuminating references on "day" are found in the footnotes to that verse.

The abbreviations O.B.99, etc. mean that the student will find further illumination on that page in Part II of the Open Book. The abbreviation n.p. stands for next page. An asterisk indicates that the use of the Index will guide the student to further light.

PART I

THE TEXT OF THE REVELATION OF ST. JOHN

PRINTED
IN ACCORD WITH
THE REVELATOR'S SCIENTIFIC
DESIGN

THE

REVELATION OF JESUS CHRIST

WHICH

GOD GAVE UNTO HIM

TO SHEW UNTO HIS SERVANTS
THINGS WHICH MUST SHORTLY COME TO PASS

AND HE SENT AND SIGNIFIED IT
BY
HIS ANGEL
UNTO

HIS SERVANT JOHN

WHO BARE RECORD OF THE WORD OF GOD
AND OF THE TESTIMONY
OF

JESUS CHRIST

AND
OF ALL THINGS THAT HE SAW

BLESSED IS HE THAT READETH
AND THEY THAT HEAR THE WORDS OF THIS PROPHECY
AND KEEP THOSE THINGS WHICH ARE WRITTEN THEREIN

FOR THE TIME IS AT HAND

Revelation I:1-3

Revelation I : 4–20

4 JOHN *To*
THE SEVEN CHURCHES
WHICH ARE IN ASIA

Grace be unto you, and peace, from Him which is, and which was, and which is to come; and from the seven Spirits which are before His throne; 5 And from Jesus Christ, who is The Faithful Witness, and The First Begotten of the Dead, and The Prince of the Kings of the Earth. Unto him that loved us, and washed us from our sins in his own blood, 6 And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. AMEN.

7 Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, AMEN.

8 I am Alpha and Omega, The beginning and the ending, saith the Lord, Which is, and Which was, and Which is to come, the Almighty.

9 I JOHN, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. 10 I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, 11 Saying, I am Alpha and Omega, The first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto

Ephesus, and unto
Smyrna, and unto
Pergamos, and unto
Thyatira, and unto
Sardis, and unto
Philadelphia, and unto
Laodicea.

12 And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; 13 And in the midst of the seven candlesticks

(1) One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

(2) 14 His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; 15 and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. 16 And

(3) He had in his right hand seven stars: and

(4) Out of his mouth went a sharp twoedged sword: and

(5) His countenance was as the sun shineth in his strength.

17 And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, FEAR NOT;

(6) I am the first and the last: 18 I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;

(7) And have the keys of hell and of death.

FOREWORD TO THE SEVEN-FOLD MESSAGE

19 WRITE
The things which thou hast seen, and
The things which are, and
The things which shall be hereafter;

20 The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks.

The seven stars
are the angels of the seven churches:
and the seven candlesticks which thou sawest
are the seven churches.

INTRODUCTION

THE SEVEN-FOLD MESSAGE TO THE CHURCHES

Revelation II : 1 to III : 22

FIRST MESSAGE

2. [1] UNTO THE ANGEL OF THE CHURCH OF EPHESUS WRITE

These things saith HE THAT HOLDETH THE SEVEN STARS IN HIS RIGHT HAND, WHO WALKETH IN THE MIDST OF THE SEVEN GOLDEN CANDLESTICKS;

[2] I KNOW THY WORKS, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: [3] and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

[4] Nevertheless I have somewhat against thee, because thou hast left thy first love.

[5] Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

[6] But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

[7] *He that hath an ear, let him hear what the Spirit saith unto the churches;*

TO HIM THAT OVERCOMETH will I give to eat of the tree of life, which is in the midst of the paradise of God.

SECOND MESSAGE

8 AND UNTO THE ANGEL OF THE CHURCH IN SMYRNA WRITE

These things saith THE FIRST AND THE LAST, WHICH WAS DEAD, AND IS ALIVE;

9 I KNOW THY WORKS, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days:

be thou faithful unto death, and I will give thee a crown of life.

11 *He that hath an ear, let him hear what the Spirit saith unto the churches;*

HE THAT OVERCOMETH shall not be hurt of the second death.

THIRD MESSAGE

[12] AND TO THE ANGEL OF THE CHURCH IN PERGAMOS WRITE

These things saith HE WHICH HATH THE SHARP SWORD WITH TWO EDGES;

[13] I KNOW THY WORKS, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

[14] But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. [15] So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

[16] Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

[17] *He that hath an ear, let him hear what the Spirit saith unto the churches;*

TO HIM THAT OVERCOMETH will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

FOURTH MESSAGE

18 AND UNTO THE ANGEL OF THE CHURCH IN THYATIRA WRITE

These things saith THE SON OF GOD, WHO HATH HIS EYES LIKE UNTO A FLAME OF FIRE, AND HIS FEET ARE LIKE FINE BRASS;

19 I KNOW THY WORKS, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20 Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent of her fornication; and she repented not.

22 Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24 But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden. 25 But that which ye have already hold fast till I come.

26 AND HE THAT OVERCOMETH, and keepeth my works unto the end, to him will I give power over the nations: 27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. 28 And I will give him the MORNING STAR.

29 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

FIFTH MESSAGE

3. [1] AND UNTO THE ANGEL OF THE CHURCH IN SARDIS WRITE

These things saith HE THAT HATH THE SEVEN SPIRITS OF GOD, AND THE SEVEN STARS;

I KNOW THY WORKS, that thou hast a name that thou livest, and art dead.

[2] Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

[3] Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

[4] Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

[5] HE THAT OVERCOMETH, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels.

[6] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

SIXTH MESSAGE

7 AND TO THE ANGEL OF THE CHURCH IN PHILADELPHIA WRITE

These things saith HE THAT IS HOLY, HE THAT IS TRUE, HE THAT HATH THE KEY OF DAVID, HE THAT OPENETH, AND NO MAN SHUTTETH; AND SHUTTETH, AND NO MAN OPENETH;

8 I KNOW THY WORKS: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

12 HIM THAT OVERCOMETH will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

SEVENTH MESSAGE

[14] AND UNTO THE ANGEL OF THE CHURCH OF THE LAODICEANS WRITE

These things saith THE AMEN, THE FAITHFUL AND TRUE WITNESS, THE BEGINNING OF THE CREATION OF GOD;

[15] I KNOW THY WORKS, that thou art neither cold nor hot: I would thou wert cold or hot. [16] So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

[17] Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

[18] I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

[19] As many as I love, I rebuke and chasten: be zealous therefore, and repent.

[20] Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

[21] TO HIM THAT OVERCOMETH will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.

[22] *He that hath an ear, let him hear what the Spirit saith unto the churches.*

THE FIRST VISION

THE THRONE AND THE LAMB

Revelation IV : 1 to V : 10

4. [1] After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

I. The One Enthroned. [2] And immediately I was in the spirit: and, behold, a throne was set in heaven, and One sat on the throne. [3] And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

II. The Twenty-four Elders. [4] And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

III. The Seven Spirits of God. [5] And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

IV. The Four Beasts. [6] And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. [7] And

The first beast was like a lion, and
The second beast like a calf, and
The third beast had a face as a man. and
The fourth beast was like a flying eagle.

8 And the four beasts had each of them six wings about him;
and they were full of eyes within: and they rest not day and
night, saying,

Holy, holy, holy,
Lord God Almighty,
Which was, and is, and is to come.

V. The One Creator and The One Creation. 9 And
when those beasts give glory and honour and thanks to Him
that sat on the throne, Who liveth for ever and ever, 10 the
four and twenty elders fall down before Him that sat on the
throne, and worship Him that liveth for ever and ever, and
cast their crowns before the throne, saying, 11 Thou art worthy,
O Lord, to receive glory and honour and power: for Thou
hast created all things, and for Thy pleasure they are and were
created.

VI. The Lamb fitted to open the Seven Sealed Book.
5. 1 And I saw in the right hand of Him that sat on the
throne a book written within and on the backside, sealed with
seven seals. 2 And I saw a strong angel proclaiming with a
loud voice, Who is worthy to open the book, and to loose the
seals thereof? 3 And no man in heaven, nor in earth, neither
under the earth, was able to open the book, neither to look
thereon. 4 And I wept much, because no man was found
worthy to open and to read the book, neither to look thereon.
5 And one of the elders saith unto me, Weep not: behold,
the Lion of the tribe of Juda, the Root of David, hath pre-
vailed to open the book, and to loose the seven seals thereof.
6 And I beheld, and, lo, in the midst of the throne and of the
four beasts, and in the midst of the elders, stood a Lamb as
it had been slain, having seven horns and seven eyes, which
are the seven Spirits of God sent forth into all the earth.
7 And he came and took the book out of the right hand of Him
that sat upon the throne.

[8] And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. [9] And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

VII. The Lamb makes us Kings and Priests. [10] And hast made us unto our God kings and priests: and we shall reign on the earth.

THE SECOND VISION

THE SEVEN SEALS OPENED AND THE SERVANTS SEALED

Revelation V : 11 to VIII : 1

Foreword

5. [11] And I Beheld, and I Heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; [12] Saying with a loud voice,

Worthy is the Lamb that was slain to receive

Power, and
Riches, and
Wisdom, and
Strength, and
Honour, and
Glory, and
Blessing.

[13] And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. [14] And the four beasts said, Amen. And the four and twenty elders fell down and worshipped Him that liveth for ever and ever.

THE SEVEN SEALS OPENED AND THE SERVANTS SEALED

A. THE SEVEN SEALS OPENED

I. **6.** [1] And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. [2] And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

II. [3] And when he had opened the second seal, I heard the second beast say, Come and see. [4] And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

III. [5] And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. [6] And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

IV. [7] And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. [8] And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him.

SUMMARY OF THE FIRST FOUR SEALS

THE FOUR HORSEMEN

And power was given unto them over the fourth part of the earth, to kill

With sword, and
With hunger, and
With death, and
With the beasts of the earth.

V. [9] And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: [10] and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? [11] And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

VI. [12] And I beheld when he had opened the sixth seal, and, lo,

(1) There was a great earthquake; and
(2) The sun became black as sackcloth of hair, and
(3) The moon became as blood; [13] and
(4) The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. [14] And
(5) The heaven departed as a scroll when it is rolled together; and
(6) Every mountain and island were moved out of their places. [15] And
(7) The kings of the earth, and
The great men, and
The rich men, and
The chief captains, and
The mighty men, and
Every bondman, and
Every free man,

hid themselves in the dens and in the rocks of the mountains; [16] and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: [17] for the great day of his wrath is come; and who shall be able to stand?

B. THE SERVANTS OF GOD SEALED

Revelation VII : 1–17

i. FOUR ANGELS. **7.** [1] And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. [2] And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, [3] Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

ii. THE SERVANTS SEALED. [4] And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

[5] Of the tribe of Juda were sealed twelve thousand.
Of the tribe of Reuben were sealed twelve thousand.
Of the tribe of Gad were sealed twelve thousand.
[6] Of the tribe of Aser were sealed twelve thousand.
Of the tribe of Nephthalim were sealed twelve thousand.
Of the tribe of Manasses were sealed twelve thousand.
[7] Of the tribe of Simeon were sealed twelve thousand.
Of the tribe of Levi were sealed twelve thousand.
Of the tribe of Issachar were sealed twelve thousand.
[8] Of the tribe of Zabulon were sealed twelve thousand.
Of the tribe of Joseph were sealed twelve thousand.
Of the tribe of Benjamin were sealed twelve thousand.

iii. A NUMBERLESS MULTITUDE. [9] After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; [10] And cried with a loud

voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

iv. A Sevenfold Blessing. 11 And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, 12 saying, Amen:

Blessing, and
Glory, and
Wisdom, and
Thanksgiving, and
Honour, and
Power, and
Might,

be unto our God for ever and ever. Amen.

v. The White-robed. 13 And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? 14 And I said unto him, Sir, thou knowest. And he said to me,

vi. The Sealed Servants. (1) These are they which came out of great tribulation, and (2) have washed their robes, and made them white in the blood of the Lamb. (3) 15 Therefore are they before the throne of God, and serve Him day and night in His temple: and (4) He that sitteth on the throne shall dwell among them. (5) 16 They shall hunger no more, (6) neither thirst any more; (7) neither shall the sun light on them, nor any heat.

vii. Fed and Led by the Lamb. 17 For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

VII. 8. 1 And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

THE THIRD VISION

THE SEVEN TRUMPETS OF TRUTH

Revelation VIII : 2 to XI : 19

Foreword

8. [2] And I saw the seven angels which stood before God; and to them were given seven trumpets. [3] And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. [4] And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. [5] And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

THE SEVEN TRUMPETS OF TRUTH

6 And the seven angels which had the seven trumpets prepared themselves to sound.

I. 7 THE FIRST ANGEL SOUNDED, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

II. 8 AND THE SECOND ANGEL SOUNDED, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; 9 and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

III. 10 AND THE THIRD ANGEL SOUNDED, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; 11 and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

IV. 12 AND THE FOURTH ANGEL SOUNDED, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

THE THREE WOES

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, WOE, WOE, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

THE FIRST WOE

V. 9. [1] AND THE FIFTH ANGEL SOUNDED, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. [2] And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. [3] And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. [4] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. [5] And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. [6] And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. [7] And the shapes of the locusts were like unto horses prepared unto battle; and

(1) on their heads were as it were crowns like gold, and
(2) their faces were as the faces of men. [8] And
(3) they had hair as the hair of women, and
(4) their teeth were as the teeth of lions. [9] And
(5) they had breastplates, as it were breastplates of iron; and
(6) the sound of their wings was as the sound of chariots of many horses running to battle. [10] And
(7) they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

[11] And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

[12] One woe is past; and, behold, there come two woes more hereafter.

THE SECOND WOE

VI. [13] And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, [14] saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. [15] And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

[16] And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. [17] And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone. [18] By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. [19] For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

[20] And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: [21] neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

A Little Book. **10.** [1] And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: [2] and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, [3] and cried with a loud voice, as when a lion

roareth: and when he had cried, seven thunders uttered their voices. 4 And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5 And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6 and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7 but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

8 And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9 And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10 And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11 And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

A Reed Like a Rod. **11.** 1 And there was given me A REED LIKE UNTO A ROD: and the angel stood, saying, Rise, and measure

The temple of God, and
The altar, and
Them that worship therein.

2 But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

My Two Witnesses

(1) [3] And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth.
(2) [4] These are the two olive trees, and the two candlesticks standing before the God of the earth.
(3) [5] And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies:
(4) and if any man will hurt them, he must in this manner be killed.
(5) [6] These have power to shut heaven, that it rain not in the days of their prophecy:
(6) and have power over waters to turn them to blood,
(7) and to smite the earth with all plagues, as often as they will.

[7] And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. [8] And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. [9] And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves. [10] And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

[11] And after three days and an half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. [12] And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13 And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14 The second woe is past; and, behold, the third woe cometh quickly.

THE THIRD WOE

VII. 15 And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, 17 saying, We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. 18 And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

THE FOURTH VISION

THE WOMAN AND THE DRAGON

Revelation XII : 1 to XIV : 20

I. "A Woman Clothed with the Sun"

12. [1] And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: [2] and she being with child cried, travailing in birth, and pained to be delivered.

[3] And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. [4] And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

[5] And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. [6] And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

II. "War in Heaven"

[7] And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, [8] and prevailed not; neither was their place found any more in heaven. [9] And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth

the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. 12 Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

III. The Woman Persecuted

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. 14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. 16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

IV. The Beast out of the Sea Wars

13. 1 And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. 2 And the beast which I saw was like unto a

leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. 4 And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? 5 And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. 6 And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. 8 And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. 9 If any man have an ear, let him hear. 10 He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

V. The Beast out of the Earth Deceiveth

11 And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. 12 And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13 And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 14 and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make

an image to the beast, which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: 17 and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

VI. A Lamb with His Followers

THE REDEEMED SING A NEW SONG

14. 1 And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2 And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

(1) 3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

(2) 4 These are they which were not defiled with women; for they are virgins.

(3) These are they which follow the Lamb whithersoever he goeth.

(4) These were redeemed from among men,

(5) being the firstfruits unto God and to the Lamb.
(6) [5] And in their mouth was found no guile:
(7) for they are without fault before the throne of God.

THE EVERLASTING GOSPEL

[6] And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, [7] saying with a loud voice, Fear God, and give glory to Him; for the hour of his judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

BABYLON FALLEN

[8] And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

IDOLATRY TORMENTED

[9] And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, [10] the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: [11] and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. [12] Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. [13] And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the

Spirit, that they may rest from their labours; and their works do follow them.

VII. The Harvest

Reaping the Earth. 14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. 16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

Gathering the Vine. 17 And another angel came out of the temple which is in heaven, he also having a sharp sickle. 18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. 19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. 20 And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

THE FIFTH VISION

THE SEVEN VIALS OF WRATH

Revelation XV : 1 to XVIII : 24

Foreword

15. [1] And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

[2] And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. [3] And they sing the song of Moses the servant of God, and the song of the Lamb, saying,

THE SONG OF MOSES AND THE LAMB

Great and marvellous are Thy works,
Lord God Almighty;
Just and true are Thy ways,
Thou King of Saints.
[4] Who shall not fear Thee, O Lord, and glorify
Thy name?
For Thou only art holy:
For all nations shall come and worship before Thee;
For Thy judgments are made manifest.

5 And after that I looked, and, behold, the temple
of the tabernacle of the testimony in heaven was
opened: 6 and the seven angels came out of the
temple, having the seven plagues, clothed in pure
and white linen, and having their breasts girded with
golden girdles.

7 And one of the four beasts gave unto the seven
angels seven golden vials full of the wrath of God,
who liveth for ever and ever. 8 And the temple was
filled with smoke from the glory of God, and from
His power; and no man was able to enter into the
temple, till the seven plagues of the seven angels
were fulfilled.

THE SEVEN VIALS OF WRATH

16. [1] And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

I. [2] AND THE FIRST WENT, AND POURED OUT HIS VIAL UPON THE EARTH; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

II. [3] AND THE SECOND ANGEL POURED OUT HIS VIAL UPON THE SEA; and it became as the blood of a dead man: and every living soul died in the sea.

III. [4] AND THE THIRD ANGEL POURED OUT HIS VIAL UPON THE RIVERS AND FOUNTAINS OF WATERS; and they became blood. [5] And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because Thou hast judged thus. [6] For they have shed the blood of saints and prophets, and Thou hast given them blood to drink; for they are worthy. [7] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments.

IV. [8] AND THE FOURTH ANGEL POURED OUT HIS VIAL UPON THE SUN; and power was given unto him to scorch men with fire. [9] And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

V. [10] AND THE FIFTH ANGEL POURED OUT HIS VIAL UPON THE SEAT OF THE BEAST; and his kingdom was full of darkness; and they gnawed their tongues for pain, [11] And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

VI. [12] AND THE SIXTH ANGEL POURED OUT HIS VIAL UPON THE GREAT RIVER EUPHRATES; and the water thereof was dried up, that the way of the kings of the east might be pre-

pared. 13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15 Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16 And he gathered them together into a place called in the Hebrew tongue Armageddon.

VII. 17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18 And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. 19 And

the great city was divided into three parts,

and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 20 And every island fled away, and the mountains were not found. 21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

17. 1 And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters: 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. 3 So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was arrayed in purple and scarlet colour, and decked

with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: 5 and upon her forehead was a name written,

MYSTERY
BABYLON THE GREAT
THE MOTHER OF HARLOTS AND
ABOMINATIONS OF THE EARTH

6 And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. 7 And the angel said unto me, Wherefore didst thou marvel?

I WILL TELL THEE THE MYSTERY

of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. 8 The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9 And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. 10 And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. 11 And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. 12 And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. 13 These have one mind, and shall give their power and strength unto the beast. 14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15 And he saith unto me, The waters which thou sawest,
where the whore sitteth, are peoples, and multitudes, and
nations, and tongues. 16 And the ten horns which thou sawest
upon the beast, these shall hate the whore, and shall make
her desolate and naked, and shall eat her flesh, and burn her
with fire. 17 For God hath put in their hearts to fulfil his will,
and to agree, and give their kingdom unto the beast, until
the words of God shall be fulfilled. 18 And the woman which
thou sawest is that great city, which reigneth over the kings
of the earth.

18. 1 And after these things I saw another angel come
down from heaven, having great power; and the earth was
lightened with his glory. 2 And he cried mightily with a strong
voice, saying,

BABYLON THE GREAT IS FALLEN,

is fallen, and is become the habitation of devils, and the hold
of every foul spirit, and a cage of every unclean and hateful
bird. 3 For all nations have drunk of the wine of the wrath
of her fornication, and the kings of the earth have committed
fornication with her, and the merchants of the earth are waxed
rich through the abundance of her delicacies.

4 And I heard another voice from heaven, saying, Come out
of her, my people, that ye be not partakers of her sins, and
that ye receive not of her plagues. 5 For her sins have reached
unto heaven, and God hath remembered her iniquities. 6 Re-
ward her even as she rewarded you, and double unto her double
according to her works: in the cup which she hath filled fill
to her double. 7 How much she hath glorified herself, and
lived deliciously, so much torment and sorrow give her: for
she saith in her heart, I sit a queen, and am no widow, and
shall see no sorrow. 8 Therefore shall her plagues come in one
day, death, and mourning, and famine; and she shall be utterly
burned with fire: for strong is the Lord God Who judgeth her.

9 And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,
10 standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11 And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:
12 the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, 13 and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14 And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.
15 The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, 16 and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! 17 For in one hour so great riches is come to nought.

And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, 18 and cried when they saw the smoke of her burning, saying, What city is like unto this great city! 19 And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. 20 Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21 And a mighty angel took up a stone like a great millstone,
and cast it into the sea, saying,

THUS WITH VIOLENCE SHALL THAT GREAT CITY BABYLON
BE THROWN DOWN, AND SHALL BE FOUND NO MORE AT ALL.
22 And

(1) The voice of harpers, and musicians, and of pipers,
and trumpeters, shall be heard no more at all in
thee; and
(2) No craftsman, of whatsoever craft he be, shall be
found any more in thee; and
(3) The sound of a millstone shall be heard no more at
all in thee; 23 and
(4) The light of a candle shall shine no more at all in
thee; and
(5) The voice of the bridegroom and of the bride shall be
heard no more at all in thee: for
(6) Thy merchants were the great men of the earth; for
by thy sorceries were all nations deceived. 24 And
(7) In her was found the blood of prophets, and of saints,
and of all that were slain upon the earth.

THE SIXTH VISION

THE SEVEN TRIUMPHS OF TRUTH

Revelation XIX : 1 to XX : 15

Foreword

19. [1] And after these things I heard a great voice of much people in heaven, saying,

Alleluia

Salvation, and glory, and honour, and power, unto the Lord our God: [2] for true and righteous are His judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand. [3] And again they said,

Alleluia

And her smoke rose up for ever and ever. [4] And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying,

Amen; Alleluia

[5] And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

ALLELUIA

FOR THE LORD GOD OMNIPOTENT REIGNETH

7 Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8 And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9 And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

10 And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

THE SEVEN TRIUMPHS OF TRUTH

I. The First Triumph. 11 And I saw heaven opened, and
behold a white horse; and he that sat upon him was called
Faithful and True, and in righteousness he doth judge and
make war. 12 His eyes were as a flame of fire, and on his head
were many crowns; and he had a name written, that no man
knew, but he himself. 13 And he was clothed with a vesture
dipped in blood: and his name is called THE WORD OF GOD.
14 And the armies which were in heaven followed him upon
white horses, clothed in fine linen, white and clean. 15 And out
of his mouth goeth a sharp sword, that with it he should
smite the nations: and he shall rule them with a rod of
iron: and he treadeth the winepress of the fierceness and
wrath of Almighty God. 16 And he hath on his vesture and
on his thigh a name written, KING OF KINGS, AND LORD OF
LORDS.

II. The Second Triumph. 17 And I saw an angel stand-
ing in the sun; and he cried with a loud voice, saying to all
the fowls that fly in the midst of heaven, Come and gather
yourselves together unto the supper of the great God; 18 that
ye may eat the flesh of kings, and the flesh of captains, and the
flesh of mighty men, and the flesh of horses, and of them that
sit on them, and the flesh of all men, both free and bond,
both small and great.

III. The Third Triumph. 19 And I saw the beast, and the
kings of the earth, and their armies, gathered together to
make war against him that sat on the horse, and against his
army. 20 And the beast was taken, and with him the false
prophet that wrought miracles before him, with which he
deceived them that had received the mark of the beast, and
them that worshipped his image. These both were cast alive
into a lake of fire burning with brimstone. 21 And the remnant
were slain with the sword of him that sat upon the horse,

which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

IV. The Fourth Triumph. **20.** [1] And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. [2] And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, [3] and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

V. The Fifth Triumph. [4] And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. [5] But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

[6] Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

VI. The Sixth Triumph. [7] And when the thousand years are expired, Satan shall be loosed out of his prison, [8] and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. [9] And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

[10] And the devil that deceived them was cast into the lake

of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

VII. The Seventh Triumph. [11] And I saw a great white throne, and Him that sat on it, from Whose face the earth and the heaven fled away; and there was found no place for them. [12] And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. [13] And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

[14] And death and hell were cast into the lake of fire. This is the second death. [15] And whosoever was not found written in the book of life was cast into the lake of fire.

THE SEVENTH VISION

A NEW HEAVEN AND A NEW EARTH

Revelation XXI:1 to XXII:2

I. The New Jerusalem. **21.** [1] And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. [2] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

II. The Tabernacle of God. [3] And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. [4] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. [5] And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful.

III. The Fountain of the Water of Life. [6] And He said unto me, It is done. I am Alpha and Omega, The beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. [7] He that overcometh shall inherit all things; and I will be his God, and he shall be My son. [8] But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

IV. The Fourfold Open Gates. 9 And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. 10 And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, 11 having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; 12 and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel: 13 on the east three gates; on the north three gates; on the south three gates; and on the west three gates. 14 And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

V. A Golden Reed to Measure the City. 15 And he that talked with me had a golden reed to measure

The city, and
The gates thereof, and
The wall thereof.

16 And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17 And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. 18 And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. 19 And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; 20 the fifth, sardonyx; the sixth, sardius; the

seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21 And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

Seven-Fold Summary

22 And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. 23 And

(1) The city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. 24 And

(2) The nations of them which are saved shall walk in the light of it: and

(3) The kings of the earth do bring their glory and honour into it. 25 And

(4) The gates of it shall not be shut at all by day: for there shall be no night there. 26 And

(5) They shall bring the glory and honour of the nations into it. 27 And

(6) There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but

(7) They which are written in the Lamb's book of life.

VI. The River of Life. **22.** 1 And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

VII. The Tree of Life. 2 In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

SUMMARY OF THE SEVEN VISIONS

Revelation XXII : 3–5

Fifth vision : [3] And there shall be no more curse: but
First vision : The throne of God and of the Lamb shall be in it; and
Second vision : His servants shall serve Him: [4] And
Third vision : They shall see His face; and
Fourth vision : His name shall be in their foreheads. [5] And
Seventh vision : There shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and
Sixth vision : They shall reign for ever and ever.

FINAL WORD

SEVEN CONCLUDING ADMONITIONS

Revelation XXII : 6–19

6 And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent His angel to shew unto His servants the things which must shortly be done. 7 Behold, I come quickly:

I

Blessed is he that keepeth the sayings of the prophecy of this book.

II

8 And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. 9 Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

III

10 And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11 He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

IV

13 I am Alpha and Omega, The beginning and the end, The
first and the last. 14 Blessed are they that do his command-
ments, that they may have right to the tree of life, and may
enter in through the gates into the city. 15 For without are
dogs, and sorcerers, and whoremongers, and murderers, and
idolaters, and whosoever loveth and maketh a lie.

V

16 I Jesus have sent mine angel to testify unto you these
things in the churches. I am the root and the offspring of
David, and the bright and morning star.

VI

17 And the Spirit and the bride say, Come. And let him that
heareth say, Come. And let him that is athirst come. And
whosoever will, let him take the water of life freely.

VII

18 For I testify unto every man that heareth the words of
the prophecy of this book, If any man shall add unto these
things, God shall add unto him the plagues that are written
in this book: 19 And if any man shall take away from the words
of the book of this prophecy, God shall take away his part
out of the book of life, and out of the holy city, and from
the things which are written in this book.

BENEDICTION

Revelation XXII : 20, 21

20 He which testifieth these things saith,
Surely I come quickly. AMEN.

Even so, come, Lord Jesus.

21 The grace of our Lord Jesus Christ be with you all. AMEN.

PART II

EXPLANATORY NOTES

ON

THE REVELATION OF ST. JOHN

IN THE LIGHT

OF

MARY BAKER EDDY'S WRITINGS

THE REVELATION OF ST. JOHN AN OPEN BOOK

THE Revelation of St. John is no longer a sealed book, because Truth has provided the key which unlocks it. That key is "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Mrs. Eddy's other writings throw additional light upon its pages so that Revelation is now an open book.

Briefly, the Revelation of St. John is made up of the introduction, seven visions, and conclusion. The chapter entitled "The Apocalypse" in the Christian Science textbook deals at some length with three of these visions, the third, the fourth and the seventh. It also tells that the seven seals in the second vision are seals of error. (Science and Health 572:12.)

The textbook also throws light upon the seven vials of wrath constituting the fifth vision. (Science and Health 293:24.) Mrs. Eddy likewise unravels the meaning of the sixth vision in her spiritual definitions of the terms "Word of God," "angels," "beast and false prophet," "dragon," "resurrection," "Satan," and "Babylon," which are in the sixth vision. A scientific comparison reveals that the first vision (Revelation 4:1 to 5:10) and the opening pages of Recapitulation (Science and Health, pp. 465–467) are analogous in their unfoldment.

The above and other writings of our revered Leader throw floods of light upon the book of Revelation. The messages to the seven churches (Revelation 2 and 3) are explained in Mrs. Eddy's "Message for 1900" (pp. 11–14), and the Babylonish woman (Revelation 16:19 to 18:24) is commented upon with great clarity in "Miscellany" (p. 125:29).

The Glossary (Science and Health pp. 579–599) contains about 120 Scriptural words, spiritually defined. Seventy-nine of these words apply to the book of Revelation. Thus it is seen that in the light of Mrs. Eddy's writings may be discerned the spiritual interpretation of the Revelation of St. John which Science alone furnishes.

THE PLACE MRS. EDDY GIVES TO THE REVELATION OF ST. JOHN

THE place which Mrs. Eddy gives to the Revelation of St. John is the place which every Christian Scientist should give to this book of the Bible. Indicating its importance, she has made the Apocalypse one of the chapters in her textbook on Christian Science, "Science and Health with Key to the Scriptures."

She tells us in the Message for 1901 (p. 32), that together with the Sermon on the Mount, the Ninety-first Psalm, and the First Commandment, St. John's Revelation educated her thought and prepared her to "receive the Science of Christianity." The Apocalypse as well as Genesis to her is transparent, for it contains "the deep divinity of the Bible." (Science and Health 546:18.)

Mrs. Eddy gently hints that full acquaintance with the book of Revelation and the right understanding of it are indispensable to the Christian Scientist. She places as one of the texts at the head of the chapter on the Apocalypse, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Revelation 1:3.) She plainly says that the twelfth chapter "has a special suggestiveness in connection with the nineteenth century" and that the distinctive feature in the opening of the sixth seal has reference to the

present age. (Science and Health 559:32.) The Revelation of Jesus Christ was the fruitage of the Master's toil, which Mrs. Eddy with keen discernment characterizes as the "spiritually indispensable." (Message '00, 14:20.) Since Mrs. Eddy declares the Revelation to be spiritually indispensable, certainly a loyal follower cannot dispense with it.

In glowing phrases, Mrs. Eddy describes the Revelator as an "immortal scribe of Spirit." (Science and Health 571:22.) Thus she characterizes the Revelator in terms which command and demand our immediate attention. His allegories have no equal. They are, she says, "the highest criticism on all human action, type, and system." (Message '00, 11:27.) She describes his words as "bursting paraphrases projected from divinity upon humanity." (Ibid. 12:1.)

Mrs. Eddy gives the book of Revelation a unique place among all the books of the Bible, declaring on page 577 of Science and Health that the Revelator's "vision is the acme of this Science as the Bible reveals it." Since acme means perfection, the Revelation in its entirety, according to Mrs. Eddy, is nothing less than a perfect treatise on Christian Science. This understanding of the Revelation of St. John makes it an open book.

THE SUBSTANCE OF THE REVELATION OF ST. JOHN

THE theme of "The Revelation of St. John" is the warfare which makes Christian Science manifest in consciousness. The preface (Revelation 1:1–20) gives the Revelator's explanation for his task; the introduction (Revelation 2:1 to 3:22) presents seven conditions in the church which would hinder the manifestation of Christian Science; while the conclusion (Revelation 22:6–19) reveals seven admonitions which forward the manifestation of Christian Science. The seven visions (Rev-

elation 4:1 to 22:5, O.B. 114) set forth the warfare between Truth and error wherein Truth triumphs and Christian Science is made manifest in consciousness.

John's explanation of his mission in the preface is threefold: first, his testimony to the Revelation (Revelation 1:1–3); second, his realization of the Revelation (Revelation 1:4–8); and third, his demonstration for the Revelation (Revelation 1:9–20).

The introduction (Revelation 2:1 to 3:22) names seven conditions which show the need of operative Christian Science: 1. Faith without works (Revelation 2:1–7); 2. Hypocrisy (Revelation 2:8–11); 3. Sensuality (Revelation 2:12–17); 4. Mental malpractice (Revelation 2:18–29); 5. Unwatchfulness (Revelation 3:1–6); 6. Lack of love (Revelation 3:7–13); 7. Neutrality (Revelation 3:14–22).

The seven stages from the discernment of Christian Science to its manifestation, as given in the seven visions (Revelation 4:1 to 22:5), are as follows: 1. Spiritual sense discerns the truth of being (Revelation 4:1 to 5:10); 2. Christ, Truth, proves the nothingness of matter and the allness of Spirit (Revelation 5:11 to 8:1); 3. The proof of matter's nothingness and Spirit's allness brings mental chemicalization, then revelation by woman (Revelation 8:2 to 11:19); 4. Woman's revelation brings forth Christian Science and error vainly resists it (Revelation 12:1 to 14:20); 5. Resistance to Science brings the plagues of physical sense (Revelation 15:1 to 18:24); 6. The plagues vanish before the demonstrations of Christian Science (Revelation 19:1 to 20:15); 7. The demonstrations of Christian Science make the truth of being manifest in human consciousness (Revelation 21:1 to 22:5).

The seven admonitions which help to make Christian Science manifest are, as given in the conclusion (Revelation 22:6–19): 1. Practise the precepts (Revelation 22:6, 7); 2. Worship God, not personality (Revelation 22:8, 9); 3. Study earnestly the letter (Revelation 22:10–12); 4. Obey the commandments (Revelation 22:13–15); 5. Testify by fruitage (Revelation 22:16);

6. Imbibe the Truth (Revelation 22:17); 7. Neither add to nor subtract from Revelation (Revelation 22:18, 19).

Finally the benediction (Revelation 22:20, 21) may be summarized thus: 1. Testimony fulfilled; 2. Realization confirmed; 3. Demonstration completed.

THE REVELATION

FACTS IN THE PLACE OF FICTION

1. The Revelation of St. John is not a closed but an open book, as Mrs. Eddy's writings make plain. (Science and Health 546:18.)

2. The Revelation was the emanation from God of the Christ, Truth, which was revealed to John. (Revelation 1:1.)

3. The Revelation is a summary of Scripture and a summation of Science.

4. It is not personal or historical, but symbolical, as Mrs. Eddy teaches. (Message '00, 12:27–28.)

5. It is not a prophecy against any person or any institution, but it is a metaphysical treatment of the problem of evil. (Message '00, 11:26–29.)

6. Its structure does not consist of 22 sections or chapters with 404 sub-sections or verses, but it is a perfect structure of three parts, consisting of an introduction, a body, and a conclusion.

7. It is not a disconnected jumble of mystic allegory, but it is one of the most perfect compositions in all the world's literature. It is made up of an introduction with a three-part preface and a seven-part prologue, a conclusion with a seven-part epilogue and three-part postlude, and the body of seven correlated visions in perfect balance and in perfect agreement.

8. It was not written to hide the Truth but to reveal the Truth. It is not an attack on people outside the church, but

on sin inside the church. It was not delivered simply for the far-away future, but for the ever-present now. (Revelation 1:3.)

9. It does not contain clauses that have slipped in by mistake, but every thought presented has a direct bearing on the whole and the whole requires every part for its unity.

10. Its types and symbols in the light of Mrs. Eddy's writings, are not confusing but clear, and in perfect accord with the purpose of the Revelator. (Message '00, 11:29.)

11. The good angels of the Revelation are not personalities with feathered wings, but they are messengers of good, winged messages of Truth and Love. (Science and Health 558:3–10.)

12. The bad angels of the Revelation are not bad persons, but wicked thoughts that vanish before the light of Truth.

13. The Revelation was not written for the select few, but to help the many to realize that they are all kings and priests. (Revelation 5:10.)

14. The four beasts which introduce the four horsemen of the Apocalypse are not beasts, but living creatures, verities of being. (Revelation 4:6.)

15. These four beasts are not animalistic, but types of eternal good: the lion symbolizes all-power or omnipotence; the calf, all knowledge or omniscience; the man, all presence or omnipresence; the eagle, all action or omni-action. (Revelation 4:7, 8.)

16. The book of Revelation describes the attack made against Truth by the beast and false prophets. (Revelation 13:1–18.)

17. The four horsemen of the Apocalypse symbolize lust, revenge, covetousness, and envy. Conquest, war, famine, and death are the effects. (Revelation 6:1–8.)

18. The three woes of the third vision are not woes to good, but woes only to sin and all that goes with it. (Revelation 8:13 to 11:19.)

19. The wrath of God in the Revelation is not the anger

of God, but refers to the self-destruction of evil. (Science and Health 293:24.)

20. The "little book" in the hands of the angel, and "the reed like unto a rod" for measuring, are not mythical, but have their fulfillment in "Science and Health with Key to the Scriptures," and the Church Manual, by Mary Baker Eddy. (Revelation 10, 11.)

21. The beast and the false prophets are not extinct specimens, but symbols of present day iniquity, — lust and hypocrisy, — which would exterminate all good, but are overcome by the Lamb of Love. (Science and Health 567:27.)

22. "The great winepress of the wrath of God" trodden does not indicate the overthrow of good, but the triumph of healing Truth. (Revelation 14:17–20.)

23. The fall of Babylon does not mean the downfall of the church, but the downfall of sin. (Revelation 18:21–24.)

24. Gog and Magog are not nations that are to be overthrown, but perversions of true Science, which the light of Truth eliminates. (Revelation 20:7–10.)

25. Abaddon is not an all-powerful earthly king, but the god of this world whose reign is doomed. (Revelation 9:11.)

26. Armageddon is not merely an ancient battle ground, but the symbol of the present warfare between good and evil — Science and its perversions, — wherein evil is vanquished and Truth is the victor. (Revelation 16:12–16.)

WOMAN'S PLACE IN THE APOCALYPSE

TYPIFYING the spiritual idea, radiant with the light of spiritual understanding, crowned with diadems of victory, woman appears in the apocalyptic vision at the climax of its unfoldment. Mrs. Eddy writes of this appearing, "The woman in the Apocalypse symbolizes generic man, the spiritual

idea of God; she illustrates the coincidence of God and man as the divine Principle and divine idea." (Science and Health 561:22.)

The revelation of the Fatherhood of God came through Christ Jesus, fulfilling the prophecy of Isaiah. (Isaiah 7:14.) The revelation of the Motherhood of God, prophesied by the Revelator, has its fulfillment in Christian Science, "without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God." (Hebrews 7:3.)

This spiritual idea of Life, Truth, and Love, reappearing in Christian Science, is confronted by the serpent of corporeal sense (Science and Health 534:8), "the great red dragon" of the Apocalypse. To the divinely illumined woman "were given two wings of a great eagle, that she might fly into the wilderness," where she "hath a place prepared of God." (Revelation 12:6, 14.) Meanwhile, the woman's revelation — "a man-child" — is "caught up unto God, and to His throne," continuing in Christian Science his triumphant rule.

After the seven vials of wrath are poured out; the seven last plagues finished; the destruction of Babylon accomplished; after the white horse rider, whose "name is called The Word of God," has ridden forth triumphantly; after the angel with the key seals up the great red dragon; and the final judgment is forthcoming from the books opened before the throne of God; woman reappears in the apocalyptic vision. This time from "a great and high mountain," John beholds the spiritual idea as the "bride," "the Lamb's wife," which is "the holy Jerusalem, descending out of heaven from God." Her glory is "the glory of God;" her light is "like unto a stone most precious . . . clear as crystal." This holy city, spiritual consciousness, is depicted by the Revelator in terms of rare and beautiful imagery. (Revelation 21:9–27.) "The Lamb's wife" is the Word of God understood and demonstrated. It

is Science explaining the Christ method of healing. Inseparably wedded to Christ, Science brings into manifestation the most inspiring prophecies of all the ages. Through its sacred ministry the work of Christ Jesus repeats itself, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." (Matthew 11:5; Miscellaneous Writings 168:3.)

THE WEAVING OF THE REVELATION STRUCTURE

A STUDY of the detail of the Revelation of St. John shows the weaving of its structure to be seamless, the warp and woof of which contain no broken threads. This warp and woof of metaphysical facts are woven with a glorious metaphysical imagery, its symbols being gathered from the whole of the preceding Scripture. Imagery is the language of apocalyptical writing, the purpose of which is to reveal spiritual facts to human consciousness. It is the revelation of the power of God, and of the everlasting victory over all that is unlike good.

The seven messages to the church contain many key words to passages in the following seven visions, therefore, throughout the visions are countless allusions to the messages. The "throne" and the "sea of glass," of chapter 4, reappear in all the glory of full realization in the last chapters of the Revelation. The book in the right hand of the One enthroned, sealed with seven seals of error (chapter 5), reappears in the twentieth chapter (verse 12), opened, that is, completely understood. The angel standing in the sun (Revelation 19:17) has an echo of the imagery in Revelation 12:1; and the invita-

tion to the supper of the great God is the counterpart of Revelation 7:17, where it is promised to those sealed with the seal of the living God that the "Lamb which is in the midst of the throne shall feed them." Thus the visions are so interwoven that any one of the apocalyptic symbols traced through them is as a golden thread leading the student into a vision of the seamless robe.

THE MANUSCRIPT OF THE APOCALYPSE

THE Apocalypse was written on papyrus with a *kalamos* (reed or pen) according to the custom of the times (II John 12). The manuscript was in uncial or capital letters with no divisions of words or sentences except to indicate the beginning of a new paragraph.

The Apocalypse was first divided by Andreas, Bishop of Caesarea, in Cappadocia, about 500 A.D., into 24 sections to correspond to the number of the elders. He then subdivided each of these sections into 3 parts or chapters making 72 chapters in all, fairly representing the natural divisions of the book.

Of the earliest uncial manuscripts containing the book of Revelation, there are five in existence:

Codex Sinaiticus (Fourth or Fifth Century), discovered by Professor Tischendorf in 1859, and now at London. It consists of 346½ leaves of thin yellowish vellum, made from the finest skins of antelopes.

A. Codex Alexandrinus (Fifth Century), British Museum, originally sent as a present from Cyril Lucar, Patriarch of Constantinople, to Charles I. It consists of 773 leaves, of which 639 belong to the Old Testament, each page being divided into two columns of fifty lines each.

B. Codex Vaticanus (Fourth Century), is a quarto volume in the Vatican Library. It consists of 759 leaves of thin vellum, 142 of which belong to the New Testament. The text has 3 columns, with no intervals between words except at the end of a paragraph. It contains the New Testament complete down to Hebrews 9:14, breaking off in the middle of a word. The rest of the Epistle to the Hebrews and the Apocalypse are written in a comparatively recent hand. The Old Testament portion lacks the larger part of the Book of Genesis, for the MS. begins with Genesis 46:28.

C. Codex Ephraemi, is a palimpsest MS. in the National Library of Paris.

D. Codex Bezae, is a Greek and Latin manuscript belonging to the University Library at Cambridge, England. It was presented to the Library, in 1581, by Theodore Beza. It is a quarto volume, ten inches by eight, with one column on a page, each left-hand page having the Greek text, and the right-hand the corresponding Latin. (Critical Handbook of the Greek New Testament, E. C. Mitchell.)

A BOOK FOR THE PEOPLE

THE dearest thought to the people at the time of the writing of the Apocalypse was the victory of Truth over error — the ultimate supremacy of divine Love. The Apocalypse was written in the language of the people. It was to them, as it is to us, a revelation of "the things which are, and the things which shall be hereafter." Its symbolism, allegory, and prophecy, which are along the line of apocalyptical writings of the Old Testament, embraced thinking with which the people were familiar. Among the 913 distinct words in the Revelation, 108 of them have not been used by any other New Testament writer. These are words belonging principally

to common objects, — words which describe or typify thoughts which the Revelator desired to convey, — words which have to do with depicting the problems of the day, and revealing the downfall of error and the triumph of Truth.

In the 404 verses of the Apocalypse, 278 of them contain reference to the Old Testament — "the Law and the Prophets" — as the Scriptures were known in the time of St. John. Gathering from out of the Scriptural pages the progressive unfoldment of the Christ to human consciousness up to its "acme" in the Apocalypse, John presents to his readers "The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." (Revelation 1:1.) "This is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." (John 17:3.)

TYPES OF TRUTH AND TYPES OF ERROR

THE Revelator's use of such words as city, mountain, rivers, sun, stars, earth, sea, in one instance as a type of truth and in another instance as a type of error, is one of the features which hitherto has led to much confusion. Mrs. Eddy says, "This testimony of Holy Writ sustains the fact in Science, that the heavens and earth to one human consciousness, that consciousness which God bestows, are spiritual, while to another, the unillumined human mind, the vision is material. This shows unmistakably that what the human mind terms matter and spirit indicates states and stages of consciousness." (Science and Health 573:5.)

These "states and stages" John has indicated in the Revelation by the use he makes of words. The great city which was divided into three parts (Revelation 16:19) is the counter-

feit of that city foursquare which descended out of heaven from God (Revelation 21:10). The mountains and rocks (Revelation 6:16) are types of materiality, while the great and high mountain (Revelation 21:10) symbolizes spiritual consciousness.

The rivers which typify the ways of mortal mind are the antithesis of the pure river of the water of life (Revelation 22:1) or the great river Euphrates (Revelation 9:14). The sun that was smitten (Revelation 8:12) is the material concept, while the sun which clothes the woman (Revelation 12:1) symbolizes the "radiance of spiritual Truth" (Science and Health 561:26). Stars are used as a type of personality counterfeiting the star which has the keys (Revelation 9:1; 20:1), and the Morning Star (Revelation 22:16).

These are but a few of the types to be found all through the Revelation, many of which are presented in the pages of this book entitled "Types of Truth and Types of Error," O.B. 128, etc., which accompany each of the seven visions.

THE REVELATION SYMBOLISM

TEACHING by symbols is found throughout the Scriptures, and its magnificent culmination is reached in the Apocalypse. Many of the symbols used in Revelation, therefore, have their explanation in the Old Testament; some of them the Revelator explains for us (see O.B. 70, "John's Explanation of Symbols Used in the Revelation"); and still others are made clear in the customs and practises of the times. John has drawn freely from the sources available. He has made use of the earlier apocalyptical writings. (See O.B. 72.) Human life in all its forms, the activities of great cities, the battle array of millions of soldiers, all offer their varied symbolism, allegory, and types.

As types of thought, we find in the Apocalypse the horses of four colors, the lamb, the calf, the lion, the leopard, the bear, the dragon. From the vegetable kingdom are trees, fruits, and a great vintage. Earth, sea, and heaven are represented in many different phases symbolizing mental concepts. Places, persons, and objects of the Old Testament reappear in the Apocalypse as symbols of metaphysical facts.

A study of the symbols and types of the Revelation show that even a familiar wording traceable to the Old Testament and to familiar objects, does not keep the type or symbol from a newness of originality which is a natural manifestation of the inspiration of the Revelator. Thus broadly estimating, there are no less than five hundred words and phrases which are types or symbols from the Hebrew Scriptures, and almost as many which John's own message makes new in the glory of Revelation as the summation of Science.

Many new types and symbols the Revelator has employed especially for the purpose of the Apocalypse. The angel with the little book (chapter 10) is one of the most precious offerings, and this vision has but little that is traceable to a prototype. This originality of adaptation is also characteristic of the woman and the dragon. It has been said that the Apocalypse is symbolical rather than pictorial. It is true the pictures of the Apocalypse cannot be rendered with material pigment, nevertheless, with graphic words the Revelator has painted magnificently. There is color, balance, and harmony. The composition, tremendous in its proportions, is masterly from start to finish.

The "woman clothed with the sun" (Revelation 12) is given the central place in the apocalyptic vision. About this God-crowned woman the contending forces of the Apocalypse are arrayed. At this central point the two great factors in the warfare meet, and from this point the downfall of error begins.

The description of the Babylonish woman arrayed in scar-

let, and seated upon a scarlet beast (Revelation 17), the opposite in type and symbol of the "woman clothed with the sun," has items of interest traceable to the Old Testament passages, but John's adaptation is his own. True, the allegorical details throughout the Apocalypse continually lead to the Law and the Prophets, but this adds to rather than takes from the splendor of the representation.

John's use of the earlier Scriptures is not limited to the symbols and types found therein. Old Testament thoughts and words are stamped on every page of Revelation. John's use of numbers is unique, and the number seven, denoting completeness, is a favorite symbol. It is found 81 times in the New Testament, and 44 instances are in Revelation.

The symbolism of the ancient tabernacle is complete in the Apocalypse. There is the seven branched candlestick, glorified with the fulness of spiritual import. The temple is seen opened in heaven, and the ark of the testament is clearly discerned. (Revelation 11:19.) According to the Revelator, there is no veil to hide the sacred sanctuary from the seeker for Truth. The manna, the rod, the Ten Commandments, — type and symbol of prophecy and promise, — link the glory of ancient Israel with the new glory of fruition and fulfillment.

The golden altar, the golden censer, and incense gather new sacredness in the revelations of Science. The brazen laver (Exodus 30:18) in the tabernacle of the wilderness, made, according to the pattern shown upon the mount, to contain the waters of purification, and which, in the temple erected by Solomon is replaced by the "great molten sea" (1 Kings 7:23), becomes in the Apocalypse the "sea of glass mingled with fire," — a type of reflection and purification before the throne of God. (Revelation 4:6; 15:2.) Mrs. Eddy writes, "Even thus the crude forms of human thought take on higher symbols and significations, when scientifically Christian views of the universe appear, illuminating time with the glory of eternity." (Science and Health 502:14.)

JOHN'S EXPLANATION OF SYMBOLS IN THE REVELATION

IN ADDITION to the instances already cited in the Preamble, we have the Revelator's interpretation of the "seven lamps of fire burning before the throne." (Revelation 4:5.) These he tells us are "the seven Spirits of God." Likewise, in Revelation 5:6, he tells us that the seven horns and the seven eyes of the Lamb are "the seven Spirits of God sent forth into all the earth." Each one of the elders had "golden vials full of odours, which are the prayers of saints." (Revelation 5:8.) In the ninth verse of the twelfth chapter, it is explained that "the great red dragon" is "that old serpent . . . which deceiveth the whole world." The Revelator tells us that "fine linen is the righteousness of saints" (Revelation 19:8), and that "the testimony of Jesus is the spirit of prophecy" (Revelation 19:10).

John frequently uses introductory illuminators. Even the seven-fold message to the church has its splendid symbolism and prophecy forecasting the seven-fold vision which follows. The question "Who shall . . . stand?" (Revelation 6:17) John answers in chapter 7, showing that they shall stand who have the seal of the living God, and they are the children of Israel. In Revelation 8:13 "an angel (R.V. an eagle) flying through the midst of heaven" introduces the three woes to the inhabiters of the earth, and these three woes are fully presented in chapters 9, 10, and 11. In the fifth verse of the seventeenth chapter are named the three parts of the city, which are anticipated in the nineteenth verse of the preceding chapter where it reads, "the great city was divided into three parts." In this same verse the Revelator introduces the judgment of Babylon which he fully describes in the two chapters following. We read in Revelation 7:17, "The Lamb . . . shall lead them

unto living fountains of waters" and this promise and prophecy reaches its fulfillment in Revelation 21:6 and 22:17, "the Spirit and the bride say, Come . . . And whosoever will, let him take the water of life freely."

THE REVELATION AS PROPHECY

PROPHECY is the revelation of Christ. It is the manifestation of the mind of Christ which appears in the inspired Scripture from Genesis to the Apocalypse. Prophecy is spiritual discernment of the Word of God, as we have learned from the Glossary definitions of "Elias" (Science and Health 585:9), and "Prophet" (Science and Health 593:4). Thus understood Christian Science is the fulfillment of prophecy. The word prophecy occurs seven times in the book of Revelation and seven times in Science and Health.

Christ Jesus recognized his mission to be the fulfillment of Messianic prophecy as shown in Luke 4:16–21, and he declared, "This day is this Scripture fulfilled in your ears." Then again, he rebuked the disciples for their lack of spiritual discernment, "O fools, and slow of heart to believe all that the prophets have spoken." (Luke 24:15–27.) He prophesied the coming of the revelation of Christian Science, "I will pray the Father, and He shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not." (John 14:16, 17.)

The mighty angel, with his face "as it were the sun" and "in his hand a little book open" (Revelation 10:1, 2), is the Revelator's prophecy of the coming of divine Science, (Science and Health 558:1 to 559:31). The 12th chapter of the Apocalypse pertains especially to the nineteenth century. (Science and Health 559:32.) The "woman clothed with the

sun" is the glorious type of the reappearing of the spiritual idea in this age, — God's messenger, discovering the spiritual treasures in the inspired Scripture, and revealing them anew in Christian Science "with signs following." Of the "man-child, who was to rule all nations with a rod of iron . . . and . . . was caught up unto God, and to His throne" (Revelation 12:5), Mrs. Eddy writes, "This child, or spiritual idea, has evolved a more ready ear for the overture of angels and the scientific understanding of Truth and Love. . .

What is his name?

Christ Science." (Miscellaneous Writings, pp. 166, 167.)

Mrs. Eddy's writings bear witness to the fact that the prophecy of the Revelation of St. John has its glorious fulfillment in Christian Science. (Revelation 19:10; Science and Health 52:19.)

APOCALYPTICAL WRITINGS IN THE OLD TESTAMENT

APOCALYPTICAL writings occur in many of the books of the Old Testament. In Genesis 15:17, 18, is recorded a vision, with apocalyptic elements, which came to Abram. The blessing which Jacob pronounces upon the tribes of Israel (Genesis 49) has features of apocalypse and prophecy. In Numbers 23 and 24 is the dramatic story of Balaam who could not but prophesy blessing and victory for Israel.

The books of Isaiah, Daniel, Ezekiel, Jeremiah, and Zechariah contain apocalyptical writings which are freely used by John in Revelation. He has references also to nine of the minor prophets. No other single writing has such a marvellous gathering of the Old Testament figures of speech as the book of Revelation. Yet John has not in any instance quoted the exact wording. He borrows the familiar symbolism, allegory,

and apocalypse to clothe his inspired metaphysical message, and he also employs new symbolic figures to portray "the Revelation of Jesus Christ," and "to shew . . . things which must shortly come to pass."

Besides the 45 references to the book of Daniel (see O.B. 77, "Daniel and the Revelation of St. John"), Revelation has almost as many references to Isaiah, Ezekiel, and Zechariah. Isaiah has rich treasures of prophecy, especially in chapters 40 to 66. Here also in chapters 24 to 27, we find prophecy of the destruction of "the kings of the earth." The resurrection of the righteous is foretold in Isaiah 26:19; and the first apocalyptical writing of the dragon is found in Isaiah 27:1.

Ezekiel writes of a vision of the glory of one enthroned, "I was among the captives by the river Chebar, . . . the heavens were opened and I saw visions of God." (Ezekiel 1.) Isaiah also writes of One enthroned, "I saw also the Lord sitting upon a throne. . . Above it stood the seraphims; each one had six wings. . . And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts." (Isaiah 6:1–3.)

The vision of the Son of man, walking in the midst of the seven golden candlesticks (Revelation 1:13–20) is traceable to Ezekiel (chapters 2 to 17), and to Daniel 7:13. The angel with the measuring reed (Revelation 21:15) has a prototype in Ezekiel, chapters 40, 41, 42. The story of Gog and Magog in all its completeness is found in Ezekiel 38 and 39.

Zechariah offers a wealth of symbolism and apocalyptical features, and in chapters 9 to 14 portrays the supremacy of the power of God over error's attack upon Israel.

The destruction of Babylon (Revelation 17 and 18) has frequent references to the splendid description of the judgment of Babylon in Jeremiah 50 and 51.

Revelation shows that its writer was thoroughly familiar with all the Scriptures. This study of the Apocalypse in the light of Science witnesses obedience to the injunction of the

Master, "Search the Scriptures." Christ Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." (Matthew 5:17.)

APOCALYPTICAL WRITINGS NOT IN THE BIBLE

THE Revelation of St. John is the only written apocalypse, and the only prophetic book of the Apostolic Age. It is the revelation of Jesus Christ, and therefore differs profoundly from the Jewish apocalyptical writings which precede it. The apocalypse as a form of writing had long been known among the chosen people. In times of stress and persecution, the Seer in his efforts to comfort Israel, would remove the veil, declare the triumph of Truth, lay bare the claims of evil, and show forth their utter destruction.

Among the best of these writings outside the Bible, which have been discovered and given to the world, are *The Book of Enoch, The Apocalypse of Baruch,* and *The Fourth Book of Esdras.*

The Secrets of Enoch, A.D. 1–50, contains fragments of earlier apocalyptical writings. In the seventh heaven Enoch sees visions of God. In the third heaven is seen a paradise and fruit trees bearing all manner of ripe fruits, and in the midst the tree of life. Enoch beholds six winged creatures overshadowing the throne singing "Holy, Holy, Holy." Thousands of thousands and ten thousand . . . stood before the Lord of Spirits. "And they said to the Lord of the ages, Thou art the God of Gods, and Lord of Lords, and King of Kings."

The Apocalypse of Baruch, contemporary with Jeremiah, represents the writer as foreseeing the coming troubles, and looking beyond them to their issue. He finds comfort in the

prospect of the Messianic reign. He foresees the fall of Rome, and the rise of New Jerusalem. Of the "fellow servants that should be killed" (Revelation 6:11), Baruch expresses a characteristic thought of Judaism, "And it shall come to pass at that time that the treasure-chambers shall be opened, in which the souls of the righteous have been kept, and they shall go forth." The judgment of the Babylonish woman is found in the Apocalypse of Baruch.

The Fourth Book of Esdras, time of St. John, is in seven visions. The first two visions deal with the problem of evil; the third depicts the Messianic reign, and judgment; while the fourth represents mourning for the fallen city, and the building of the New Jerusalem whose glories are not revealed. A tree of life is described, and the Most High appears on the seat of judgment.

These early writings of Jewish origin reveal familiar types and symbols which have been used again and again in the later apocalyptical writings, and it may be said that the basis of them all is found in the apocalyptic portions of the Old Testament.

THE FOREWORDS

A FOREWORD precedes each of the visions which deal with the uncovering of error and its self-destruction; namely, the second, the third, the fifth, and the sixth. Without the illumination of Science these forewords have been inexplicable. They have been called parenthetical clauses — remnants which were slipped in by mistake; but in the light of Mrs. Eddy's writings, it is seen that they constitute an integral and essential part of the Apocalypse. They are the Revelator's realization of truth for the vision which follows. They are gems of spiritual beauty in a setting of apocalyptic grandeur. They are metaphysical treatments.

The first foreword (Revelation 5:11–14) precedes the opening of the seven seals of error. The "voice of many angels," the living creatures, and the elders are heard acknowledging in unison the adequacy of the Lamb — Christ, Truth — to unseal the Word of God. All creation unites in declaring sevenfold praise "unto Him that sitteth upon the throne, and unto the Lamb." This realization of the perfection and oneness of Principle and its idea brings the vision of Christ, Truth, opening the seals that the nothingness of error may be discerned.

In the foreword to the third vision (Revelation 8:2–5) seven angels which "stood before God" are given seven trumpets. "Another angel" at the altar offers "much incense" that the "smoke of the incense" may ascend with the prayers of saints. Self-immolation and realization of Truth bring purification from error: "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake."

In the foreword preceding the emptying of the seven last plagues from the seven golden vials, the Revelator sees that the plagues of sense are overcome through spiritual reflection. Those who have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." (Revelation 15:2.)

The foreword to the sixth vision is a realization of the absolute triumph of the Word of God (Revelation 19:1–10): because Truth proves the nothingness of the carnal mind; because of the absolute supremacy of Spirit; because of the inseparable wedding of Principle and its idea; because the divine Principle and not the personality of Jesus is worshipped.

The Alleluia chorus of "much people in heaven" resounds through the fourth foreword. It is the grand finale in the apocalyptic symphony; for the sixth vision reveals the complete destruction of error, and the absolute triumph of the

Word. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." (Revelation 19:6.)

DANIEL AND THE REVELATION OF ST. JOHN

THE book of Daniel contains one of the greatest of the Old Testament apocalyptical writings. Daniel's vision, chapters 7 to 12, like the Revelation of St. John, uncovers the nothingness of evil and reveals the certain victory of Truth. Daniel makes use of the earlier Scriptural writings, and in his apocalypse are many of the symbols used by John some 200 years later. According to Wescott and Hort's Greek New Testament, the book of Revelation contains 45 references to the book of Daniel.

"One like unto the Son of man" (Revelation 1:13) is traceable to Daniel 7:13. "Ten horns are ten kings" (Revelation 17:12) may be found in Daniel 7:24. "Time, and times, and half a time" (Revelation 12:14) reechoes "Daniel's dates" (Miscellany 181:27). The first beast of the Revelation is the fourth beast of Daniel. "Two horns like a lamb" (Revelation 13:11) has an interesting correlation with Daniel 8:3, 4.

The books which were opened (Revelation 20:12) are written of in Daniel 7:10, but Daniel writes of his vision as sealed, "Thou, O Daniel, shut up the words, and seal the book, even to the time of the end." (Daniel 12:4.) John was commanded by the angel, "Seal not the sayings of the prophecy of this book: for the time is at hand." (Revelation 22:10.)

THE TWENTY-FOUR ELDERS IN THE REVELATION

(Revelation 4:4, O.B. 146)

THE word elder is translated from the Greek *presbuteros*, a word anciently used to designate one having dominion or authority. Moses was an elder, and he appointed seventy other elders. (Exodus 24.) The early Christian Church also had its elders. In ancient times the functions of the elders were to rule or govern (I Timothy 5:17); to guard the body of revealed truth from perversion or error (Titus 1:9); to care for the church as a shepherd his flock (Acts 20:28; John 21:16); to "feed the flock" (I Peter 5:1–6).

The Questions and Answers in the chapter "Recapitulation" in "Science and Health with Key to the Scriptures" have the same functions. They also are twenty-four in number. Mrs. Eddy writes, "He who sees most clearly and enlightens other minds most readily, keeps his own lamp trimmed and burning. He will take the textbook of Christian Science into his class, repeat the questions in the chapter on Recapitulation, and his students will answer them from the same source." (Miscellaneous Writings, p. 92.)

In the Apocalypse the elders occupy four and twenty thrones round about the enthroned One. They are "clothed in white raiment," the symbol of purity, and they have "on their heads crowns of gold," signifying authority or dominion. They worship the One on the throne. (Revelation 4:10.) They "cast their crowns before the throne," giving all glory, honour, and power to God. (Revelation 4:10, 11.) It is one of the elders who says, "Weep not: behold, the Lion of the tribe of Juda . . . hath prevailed to open the book." (Revelation 5:5.) The elders worship the Lamb, each one having "harps, and golden vials full of odours, which are the prayers of saints." (Rev-

elation 5:8.) They sing a "new song" of praise and gratitude for the revealed Word of God, which the Lamb unseals. (Revelation 5:9.) The new song they sing is also a joyful realization that the Lamb — Christ, Truth — has "made us unto our God kings and priests: and we shall reign on the earth." (Revelation 5:10.)

THE FOUR BOOKS IN THE REVELATION

I

THE SCRIPTURES

(Revelation 5:1, O.B. 148)

THE book in the right hand of the One enthroned, in chapter five of the Apocalypse, is the Word of God. Like the book which was beheld by Ezekiel, it is written within and without. (Ezekiel 2:9, 10.) Like the book in Daniel's vision, it is the revelation of the triumph of Truth. (Daniel 10:21.) Like the book of which Isaiah writes, it is sealed with seven seals, that is, close-sealed. (Isaiah 29:11–14.) The seals are the errors which have kept the Word from being understood. (Science and Health 593:23.) In all the universe, only the Lamb — "The Lion of the tribe of Juda" — is able to open the seals and reveal the truth of being. (Revelation 5:3–10.) The revelation of Christ is the revelation of the Word of God.

The book which the Lamb opens is the Greek *biblia*, meaning a scroll. (Revelation 5:1.) It is the same word translated Bible or Scriptures. Mrs. Eddy writes in Science and Health (p. 126), "The Bible has been my only authority. I have had no other guide in 'the straight and narrow way' of Truth."

II

"A LITTLE BOOK OPEN."

(Revelation 10:1–11, O.B. 180)

MRS. EDDY has written fully of "a little book open" on page 559 of Science and Health, where she asks "Did this same book contain the revelation of divine Science?" Farther down on the same page she enjoins: "Take divine Science. Read this book from beginning to end. Study it, ponder it."

When the angel which "had in his hand a little book open" cried, then "seven thunders uttered their voices." Then as John was about to write what the seven thunders had uttered, a voice from heaven said, "Seal up those things which the seven thunders uttered, and write them not." (Revelation 10:3, 4.) Is it not plain that the seal is now broken and that those things which the seven thunders uttered have been once more heard, and are now written in "Science and Health with Key to the Scriptures," by Mary Baker Eddy?

The two witnesses, "Christ Jesus and Christian Science" (My. 347:1) named in close connection with the little book and the reed like unto a rod, "when they shall have finished their testimony" are crucified, "where also our Lord was crucified." Then their dead bodies are not put in graves, "and they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth." (Revelation 11:7–10.)

But these two witnesses have the seed within themselves, and "the spirit of life from God" entering into them, they have their resurrection, and then their ascension. For "they ascended up to heaven in a cloud." (Revelation 11:11, 12.)

III

"A REED LIKE UNTO A ROD"

(Revelation 11:1, O.B. 182)

In ancient times a reed was used as a pen. The Greek word *kalamos*, translated *a reed, a measuring rod, a pen,* occurs twice in the book of Revelation. (Revelation 11:1; 21:15.)

The reed which the angel gave to John (Revelation 11:1) is "like unto a rod," while the reed mentioned in the twenty-first chapter is "a golden reed." In those days a rod or staff was commonly used in walking, and its symbolism is found all through the Scriptures. "A rod of iron," according to Thayer, indicates the severest and most rigorous rule. The "child caught up unto God, and to His throne" was to "rule all nations with a rod of iron." (Revelation 12:5.) The rod is also a symbol of protection. "Thy rod and Thy staff, they comfort me." (Psalm 23:4.) It is also a symbol of discipline, "I will cause you to pass under the rod, and I will bring you into the bond of the covenant." (Ezekiel 20:37.)

It was after John "took the little book . . . and . . . had eaten it" (Revelation 10:10), that the angel gave him "a reed like unto a rod" saying, "Rise and measure the temple of God, and the altar, and them that worship therein" (Revelation 11:1). Is not this "reed like unto a rod," for the purpose of measuring, ruling, disciplining, and protecting, the "Church Manual of The First Church of Christ, Scientist, in Boston, Mass." by Mary Baker Eddy?

The "golden reed" (Revelation 21:15) is for measuring the holy city, and in this instance the measuring is "according to the measure of man, that is, of the angel." (Revelation 21:17.) The golden reed then is the measure of a man, "the measure of the stature of the fulness of Christ." (Science and Health 519:16.) Man, in Science, is the measuring standard of the holy city.

IV

THE "BOOK OF LIFE"

(Revelation 20:12–15, O.B. 236)

In ancient times a roll or register was kept of the citizens of Jerusalem. Such a book is written of in Isaiah 4:3 where we read of "every one that is written among the living in Jerusalem." Moses has in view a book registering the names of God's people in his prayer, "If not, blot me, I pray thee, out of thy book which thou hast written." (Exodus 32:32.) The idea of a book of life is common in Jewish apocalyptic literature, in which the book appears to have the deeds as well as the names of God's people in the heavenly record.

According to the Revelator "he that overcometh" is to have his name remain in the book of life. (Revelation 3:5.) John designates clearly that all who "dwell upon the earth" (material sense) have not their names "written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:8; 17:8.) Through the revelation of Christ, Truth, the books are opened before the throne of God. (Revelation 20:12–15.) Only they may enter the holy city — spiritual consciousness — whose names are "written in the Lamb's book of life." (Revelation 21:27.)

THE FOUR BEASTS ABOUT THE THRONE

(Revelation 4:6–8, O.B. 146)

THE four *zoon*, or living beings, described by the Revelator, are "in the midst of the throne, and round about the throne." Spiritually discerned, they are as one, and everywhere present. Their significance is traceable through

the cherubim of the Old Testament. Cherubim were placed at the east gate of the garden of Eden "to keep the way of the tree of life." According to the pattern shown in the mount, Moses made two cherubim of gold, each with two wings. These were called the cherubim of glory, for upon them, it was believed, the presence of God rested above the ark within the Holy of Holies. (Exodus 25:18–22.)

The cherubim described by Ezekiel as having elements of man, lion, ox, and eagle, symbolize the great verities of being such as omnipotence and omniscience. (Smith's Bible Dictionary.) Each of the four cherubim, as Ezekiel saw them by the river Chebar, had four faces and two pairs of wings. Their four faces, one on each of the four sides, prefigure the city foursquare, — the complete spiritual consciousness. (Ezekiel 1:5–10.)

The cherubim in the Apocalypse were "full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." (Revelation 4:6, 7; Science and Health 587:19.) (See O.B. 101 "The Beasts in the Revelation.")

I

A LION

(Revelation 4:7, O.B. 147)

"The first beast was like a lion." (Revelation 4:7.) All through the Scriptures the king of beasts expresses courage and strength. Jacob, in his blessing and prophecy, says, "Judah is a lion's whelp . . . he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah . . . and unto him shall the gathering of the people be." (Genesis 49:9, 10.) Even Balaam, the false prophet, voicing the word of the Lord regarding Israel, said,

"Behold, the people shall rise up as a great lion, and lift up himself up as a young lion." (Numbers 23:24.) Lion-faced warriors of the tribe of Gad were among David's most valiant troops. (I Chronicles 12:8.)

The lion-like quality of right thinking is expressed in the Proverb, "The wicked flee when no man pursueth: but the righteous are bold as a lion." (Proverbs 28:1.) Mrs. Eddy writes, "Moral courage is the 'lion of the tribe of Juda,' the king of the mental realm." (Science and Health 514:10.) With its predominating characteristic of strength or power, the lion, in connection with the throne in the Apocalypse, symbolizes one of the great verities of being, — omnipotence. (Science and Health 587:19.)

II

A CALF

(Revelation 4:7, O.B. 147)

The word calf is the same Greek word translated in some instances ox. No creature in the Bible was held in higher esteem than the ox. Oxen were ever helpful, — they were used for ploughing, for treading out corn, for beasts of burden, for food, for sacrifice. The ox was classified as a clean animal, not to be slaughtered except for "an offering unto the Lord before the tabernacle." (Leviticus 17:1–6.) Aaron made the golden calf to gratify the cry of the people for "gods, which shall go before us." In their ignorance they craved a graven image which would be the symbol of God with them.

Oxen, together with winged cherubim, were among the motifs in the decoration of the embroidered and carved furnishings of the tabernacle and temple. In Solomon's magnificent temple, in keeping with the enormous winged cherubim above and upon the ark (I Kings 6:27), there was a great molten sea upheld by twelve oxen facing outward, indicating another step in the

unfoldment of Scriptural symbolism: the oxen symbolizing the all-knowing God; and the molten sea, God's reflection. (I Kings 7:23–25.)

The second beast of the four in the midst and about the throne was "like a calf," correlative with the second great verity of being, — omniscience. (Science and Health 587:19.)

III

A MAN

(Revelation 4:7, O.B. 147)

"THE third beast had a face as a man." (Revelation 4:7.) This word man is the Greek *anthropos*, the same word used in the phrase "Son of man" (Revelation 1:13–16; 14:14); also in chapter 21, where it says, "according to the measure of a man, that is, of the angel." It is interesting to note that in Revelation there are six different Greek words translated man.

Of the word man, Mrs. Eddy writes, "In one of the ancient languages the word for *man* is used also as the synonym of *mind*." (Science and Health 516:31.) Its significance has reference not to personality, but to the expression of the one infinite Person — God. Man, spiritual activity, is the expression of God's presence; therefore, the third living being with a face as a man typifies the third great verity of being, — omnipresence. (Science and Health 587:19.)

IV

A FLYING EAGLE

(Revelation 4:7, O.B. 147)

THE fourth living being about the throne (Revelation 4:7) was "like a flying eagle." Each of the four living beings have

three pairs of wings. In the Scriptures, wings symbolize rapid flight. (Deuteronomy 28:49.) They also symbolize sheltering protection, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." (Deuteronomy 32:11.) This perfect protection is written of in the Ninety-first Psalm, "Under His wings shalt thou trust."

"To the woman were given two wings of a great eagle, that she might fly . . . from the face of the serpent." (Revelation 12:14.) On the strong upward soaring wings of spiritual revelation, the true idea of God is discerned as it really is, free from the serpent of material sense, which sense cannot get away from the ground. The wings about the four living creatures "were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Eyes within — perfect spiritual discernment — together with unceasing spiritual activity, symbolize the fourth great verity of being, — omni-action.

The poem "Upward" (Poems, p. 18), written by Mary Baker Eddy in early years, beautifully expresses the idea of the eagle: —

I've watched in the azure the eagle's proud wing,
His soaring majestic, and feathersome fling —
Careening in liberty higher and higher —
Like genius unfolding a quenchless desire.

. . . . . .

My course, like the eagle's, oh, still be it high,
Celestial the breezes that waft o'er its sky!
God's eye is upon me — I am not alone
When onward and upward and heavenward borne.

THE FOUR HORSEMEN OF THE APOCALYPSE

(Revelation 6:1–8, O.B. 158)

A REMARKABLE feature of the opening of the four seals of the horsemen is the thunderous "Come and see" uttered by the four living creatures "in the midst of the throne, and round about the throne . . . the first . . . like a lion, and the second . . . like a calf, and the third . . . had a face as a man, and the fourth . . . like a flying eagle." (Revelation 4:6, 7.) Christ, Truth, opens each one of these seals of error, and reveals error's nothingness in the presence of one of these four living creatures — the great verities of being — omnipotence, omniscience, omnipresence, and omni-action.

The horses, their color, the accoutrement of the rider, the attending events, are all significant. "The horse is prepared against the day of battle; but safety is of the Lord." (Proverbs 21:31.) The symbolism of horses is borrowed from the sixth chapter of Zechariah.

The first horseman — a rider on a white horse, with a bow — is lust going forth to conquer and to take captive. Paul writes, "the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other." (Galatians 5:17.)

The second horseman quickly follows — a red horse symbolizing bloodshed and revenge "to take peace from the earth." "To him that sat thereon . . . was given a great sword." The Revelator shows that war is annihilated in the presence of the great verity of being — omniscience. Mrs. Eddy writes, "One infinite God, good, unifies men and nations; constitutes the brotherhood of man; ends wars; fulfils the Scripture, 'Love thy neighbor as thyself'; annihilates pagan and Christian idolatry, — whatever is wrong in social, civil,

criminal, political, and religious codes; equalizes the sexes; annuls the curse on man, and leaves nothing that can sin, suffer, be punished or destroyed." (Science and Health 340:23.)

The identifying characteristic of the black horse rider is the "pair of balances in his hand." It is indicative of famine, the consequence of war. The seal is opened in the presence of the third living creature which "had a face as a man," the great verity of being — omnipresence. (See O.B. 88, "The Rider with the Balances.")

The fourth rider on a pale horse — Death, with Hell following — suggests the ancient false belief of a future damnation and an everlasting punishment. In the Glossary of Science and Health, Mrs. Eddy gives the metaphysical definition of hell. The nothingness of this seal of Death and Hell is discerned in the presence of the great verity of being — omni-action.

John, himself, summarizes the first four seals, naming them "beasts of the earth," "sword," "hunger," "death." (Revelation 6:8.)

THE RIDER WITH THE BALANCES

(Revelation 6:5, 6, O.B. 159)

WHEN the Lamb has opened the third seal, and the voice of the third living creature is heard saying, "Come and see," then is unveiled the apocalyptic symbol — the rider with the balances. The rider is mounted upon a black horse, and this picture of mortal mind follows closely upon the open- of the second seal of error — war, revenge. (Revelation 6:4.) The horse in Palestine was used for war, and in the vision of the four horsemen of the Apocalypse the color of the horses is significant. Black, absorbing nearly all the light and reflecting very little, typifies the quality of thinking designated as covetousness, which taking all gives little in return.

"A measure of wheat for a penny, and three measures of barley for a penny" is starvation measure. The day's wage — a penny (equivalent to about 9½ cents of our money) — would buy barely a day's supply of food for the laborer himself. The voice which says this does not come from the third living creature, it is "in the midst of the four beasts." It is, as it were, the argument of lack in the midst of plenty. It echoes the Mosaic voice of warning, "If ye will not hearken unto me, and will not do all these commandments . . . they shall deliver your bread again by weight: and ye shall eat and not be satisfied." (Leviticus 26:14, 26.)

Writing of the third seal, Mrs. Eddy says, "You have come to be weighed; and yet, I would not weigh you, nor have you weighed. How is this? Because God does all, and there is nothing in the opposite scale. There are not two, — Mind *and* matter." (Miscellaneous Writings 280:9.)

THE SEVEN-FOLD MESSAGE

(Revelation 2:1 to 3:22, O.B. 130–138)

THE Revelator's seven-fold message to the church has a place unique in the art of composition. Each of the messages comprising the seven, begins with the same command, "Unto the angel of the church . . . write." Each one of the seven contains a glorious metaphysical descriptive title of Christ, Truth, which is so designed as to impart the healing rebuke for the condition in that particular church, which would hinder the manifestation of the Christ teaching.

In each of the seven messages there is specific uncovering of error, a description of the punishment of error, and promise of sure reward "to him that overcometh." The reward for overcoming expresses in metaphor the metaphysical opposite of the error, e.g., in the message to the church in Ephesus, the rebuke

is for faith without works, — fruitlessness, — and the reward: "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

Each of the seven letters is concluded with the summons "He that hath an ear let him hear what the Spirit saith unto the churches."

In her Message for 1900, Mrs. Eddy has written briefly of the cities of Ephesus, Smyrna, Pergamos, Thyatira, and Philadelphia, indicating the conditions rebuked by the Revelator. Ephesus (Revelation 2:1–7), commended for "works," "labor," "patience," and for refusing to countenance "them which are evil," is rebuked for falling away from the "first works."

For Smyrna (Revelation 2:8–11), the Revelator's message contains an allusion to the ritual of pagan mysteries which prevailed in that city, also the persecution of the Christians. Polycarp was martyred by the Jews of Smyrna. The Christ rebuke is for the hypocrisy of "them which say they are Jews, and are not, but are the synagogue of Satan."

Pergamos (Revelation 2:12–17), in the time of St. John, had become a city of godless temples devoted to sensuous worship, and being, according to the pagan notion, a sacred place, it was spoken of by the Revelator as a place "where Satan dwelleth."

The Revelator rebukes Thyatira (Revelation 2:18–29) for tolerating the false teaching of "Jezebel," — for mixed doctrines. He that overcometh is given "power over the nations, and "the morning star."

The special religion of Sardis (Revelation 3:1–6) was the worship of Cybele. Its population had long been known for its luxury and licentiousness. Through careless watching, Sardis yielded her power to surrounding enemies.

The Revelator commends faithful love in the church of Philadelphia (Revelation 3:7–13) and at the same time rebukes the lack of it in the other churches. He writes, "I will make them to come and worship before thy feet, and to know that I have loved thee."

The city of Laodicea (Revelation 3:14–22) was situated near the temple of Men Karou, connected with which was a famous school of medicine. Laodicea is rebuked for being neutral, "neither cold nor hot," for compromise with error, and indifference to sin. Hence the Revelator's counsel, "Buy of me gold tried in fire, . . . white raiment, . . . and anoint thine eyes with eyesalve, that thou mayst see. . . . To him that overcometh will I grant to sit with me in my throne."

THE ANGELS OF THE REVELATION

THE radiant spiritual beauty of the apocalyptic imagery is nowhere more manifest than in the individuality of the angels which appear and reappear throughout the pages of the Apocalypse. The word angel occurs as many as 75 times. There are also angels in groups, and angels in companies.

There are the seven "angels of the seven Churches." (Revelation 1:20.) It is "a strong angel" (Revelation 5:2) which proclaims "with a loud voice, Who is worthy to open the book?" An "angel ascending from the east" (Revelation 7:2) seals the children of Israel with the "seal of the Living God." The "seven angels which stood before God" were the trumpet angels, and ere they began to sound an angel having a golden censer offered much incense upon the golden altar. (Revelation 8:2, 3.) This same angel then took the "fire of the altar and cast it into the earth." Four angels of the Euphrates are loosed with their army of two hundred thousand thousand horsemen. (Revelation 9:14–21.)

"Another mighty angel" with "his face . . . as it were the sun . . . " is portrayed with the "little book" open in his hand. (Revelation 10:1, 2.) Michael and his angels cast Satan with his angels out of heaven. (Revelation 12:7–9.) Three angels flying in the midst of heaven proclaim the everlasting gospel, the fall of

Babylon, and the final destruction of error. (Revelation 14:6–10.) Three angels harvest the earth and gather the vintage. (Revelation 14:14–20.) One of the four living creatures gives the seven golden vials full of the seven last plagues to the seven ministering angels from out of the temple. (Revelation 15:1–8.) Illuminating the earth with his glory, "another powerful angel" proclaims the fall of Babylon. (Revelation 18:1, 2.) An angel standing in the sun calls the fowls (spiritual aspirations) to the "supper of the great God." (Revelation 19:17.) It is one of the seven angels which had emptied the golden vials, which afterward showed the Revelator the holy Jerusalem, and also had "a golden reed to measure the city." (Revelation 21:9–16.) Twelve angels guard the twelve open gates of the heavenly city. (Revelation 21:12.)

Mrs. Eddy has given the spiritual definition of the word "angels" in the Glossary of Science and Health, and wherever the word is found in Revelation as a type of truth, great inspiration and illumination are gained by substituting the spiritual meaning, "God's thoughts passing to man; spiritual intuitions, pure and perfect; the inspiration of goodness, purity, and immortality, counteracting all evil, sensuality, and mortality." (Science and Health 581:4.)

THE SEALS IN THE REVELATION

(Revelation 5:1; 7:2, O.B. 148, 162)

THE practice of sealing documents with wax or clay has come down to us from earliest times. When a roll or writing was sealed it denoted secrecy or postponement of disclosure. In ancient Rome it was customary to seal a will with seven seals. The book in the right hand of the One enthroned was "sealed with seven seals." (Revelation 5:1.)

Mrs. Eddy has given the scientific interpretation of these

seals in the Glossary of Science and Health (p. 593) where she writes, "Seal. The signet of error revealed by Truth." These seven seals which the Revelator has unsealed in the second vision (Revelation 6) are the impressions of error which would keep the word of God close-sealed, that is, unrevealed.

Sealing was sometimes a substitute for signature; and at other times it denoted an inalienable possession. Those obedient to Truth are sealed with "the seal of the living God." (Revelation 7:1–17.) Spiritual understanding and demonstration seal the loyal with the impress of divinity, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." (II Timothy 2:19.)

A SEA OF GLASS

(Revelation 4:6; 15:2, O.B. 146, 208)

IN THE fourth chapter of the book of Revelation we read of "a sea of glass like unto crystal," which was before the throne. In the Revised Version this passage reads "a glassy sea like unto crystal." The word crystal is not used by any other New Testament writer, and here has reference to purity and transparency. It is the clear reflection of the One enthroned, — the one Mind.

In Revelation 17:1, "many waters" is the throne of the Babylonish woman. The Revelator explains the meaning of this metaphor in verse 15 of the same chapter where he tells us, "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues." It is the belief of many minds, of which Mrs. Eddy has written on page 114 of Science and Health.

The sea of glass in Revelation 15:2 is "mingled with fire." It is clear spiritual reflection and purification.

THE LAMB IN THE REVELATION

(Revelation 5:5, 6, O.B. 148)

THE Greek word *arnion,* a little lamb, occurs 27 times in the Revelation. It is John's favorite among 29 different terms by which he designates the Christ. In the Old Testament the lamb is the symbol of innocence, gentleness, and receptiveness to truth. The lamb of Paschal sacrifice was a lamb without blemish and without spot, — an appropriate offering to the Most High. It typifies in Christian history the sacrifice of self. Speaking to his disciples, John the Baptist said of Jesus,"Behold the Lamb of God, which taketh away the sin of the world." (John 1:29.)

In the Apocalypse, John designates Christ as the "Lion of the tribe of Juda, . . . a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth." (Revelation 5:5, 6.) It is this Lamb having complete spiritual power, and perfect spiritual discernment, who opens the seven seals of error which would keep the word of God concealed. It is the blood of the Lamb that overcomes "the accuser." (Revelation 12:9–11.) It is the Lamb who triumphs over the ten kings, " for he is Lord of lords, and King of kings." (Revelation 17:14.) It is the Lamb who is the light of the holy city — spiritual consciousness. (Revelation 21:23.)

The "Lamb of God" is defined in the Glossary as "The spiritual idea of Love; self-immolation; innocence and purity; sacrifice." (Science and Health, p. 590.)

THE ENEMIES OF THE LAMB

THE Revelator has employed varied and expressive terms to describe the motives and errors of mortal mind. Pointing out in his seven-fold message to the church, seven conditions which would hinder the manifestation of the Christ teaching,

John fearlessly describes and denounces the carnal mind which wages aggressive warfare against the Lamb of God.

The vision of the seven seals (Revelation 5:11 to 8:1) presents Christ, Truth, uncovering one by one the signets of error, — the impressions of materialism. As the Apocalypse advances, the operation of mortal mind is depicted in the different phases of its self-exterminating struggle. Satan and his angels, "the accuser of our brethren," is cast down by spiritual strength, "Michael and his angels." (Revelation 12:7–11; Science and Health 566:30.) The error of the first seal, getting its power, seat, and great authority from the dragon, — corporeal sense, — is significantly described as the beast with seven heads and ten horns. (Revelation 13:1–10.) Of the belief of power in evil, John writes, "The seven heads are seven mountains, on which the woman sitteth." (Revelation 17:9.) Moreover, "The ten horns . . . are ten kings" (Revelation 17:12), — the belief that the Ten Commandments can be broken (Science and Health 563:11), leads to the claim of mortal mind that it has power to overrule divine justice.

The second beast with two horns like a lamb (Revelation 13:11) is the most deceiving counterfeit of the lion-like Lamb. His speech is that of a dragon; it is the deceptive argument of the serpent of Genesis. All that is not of God bears the mark of the subtle influence of the false prophet; but his number is counted — the wisdom of Science uncovers the deception, shows its nothingness, and demonstrates the complete triumph of the lion-like, lamb-like, spiritual idea of Love. (Science and Health 567:31.)

The "Lamb's wife" — the holy city, spiritual consciousness — has its counterfeit portrayed in the description of the Babylonish woman, "that great city, which reigneth over the kings of the earth." (Revelation 17:18.) In magnificent narrative, John pictures the fall of carnality. Its destruction is announced by an "angel . . . having great power; and the earth was lightened

with his glory." (Revelation 18:1.) The triumphant rider, whose name is called "The Word of God" (Revelation 19:11–16), takes the beast and the false prophet. Those that had received the mark of the beast and worshipped his image "were cast alive into a lake of fire burning with brimstone" — the fiery purification of remorse, affliction, and repentance. (Revelation 19:20.)

As the errors which constitute mortal mind are introduced one by one into the apocalyptic vision, so in the reverse order their destruction is depicted; then the Lamb, the spiritual idea of God, is enthroned in spiritual consciousness, triumphant over all enmity. (Revelation 22:3; Miscellaneous Writings 8:27.)

THE KEYS IN THE REVELATION

ISAIAH writes, "The key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." (Isaiah 22:22.) The Revelator, in his message to the church of Philadelphia (Revelation 3:7), echoes the prophecy of Isaiah: "These things saith . . . He that hath the key of David, He that openeth and no man shutteth; and shutteth and no man openeth." Truth is the key of David which opens the door of spiritual understanding. The key of David is the "spiritually indispensable" of which Mrs. Eddy writes on page 14 of her Message for 1900.

To have the key is to have dominion. The Son of man walking in the midst of the seven golden candlesticks, — he "that liveth, and was dead"; — has the "keys of hell and death." (Revelation 1:18.) The star — Christ, Truth — with the key (spiritual understanding) opens the bottomless pit. (Revelation 9:1.) Again, in Revelation 20, an angel from heaven "having the key of the bottomless pit and a great chain in his hand" cast the dragon into the bottomless pit, and "set a seal upon

him [seals him up], that he should deceive the nations no more."

THE STAR, WORMWOOD

(Revelation 8:10, 11, O.B. 176)

THE great star which falls from heaven burning as a lamp (Revelation 8:10, 11) is Truth. Such a lamp is described in Genesis 15:17, 18, "It came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp. . ." Again, in Psalms, the lamp is the word of God, "Thy Word is a lamp unto my feet, and a light unto my path." (Psalm 119:105.) The star, burning as a lamp, has its sequence of bitterness, and so is called "Wormwood," echoing Jeremiah's prophecy, "And the Lord saith, Because they have forsaken my law which I have set before them, and have not obeyed my voice, . . . Behold, Iwill feed them, even this people, with wormwood, and give them water of gall to drink." (Jeremiah 9:13,15.)

Wormwood is also written of as a perversion of justice (Amos 5:7); also as the bitter fruit of disobedience (Deuteronomy 29:18); and as chastisement for idolatry (Jeremiah 23:15).

The "little book" (Revelation 10:9, 10), sweet when eaten, is bitter in the mental assimilation thereof. The bitterness in each instance is the human resistance to the revelation of Truth, which destroys all error.

THE THREE WOES TO MATERIALISM

(Revelation 8:13 to 11:19, O.B. 176–185

WOE, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (Revelation 8:13.) This announcement comes in "a loud voice" from "an angel flying through the

midst of heaven." The trumpet calls of truth are welcome to spiritual sense; to material sense, "the inhabiters of the earth," they are woes.

Upon the sounding of the fifth trumpet (Revelation 9:1–11), the first woe, a star with the key opens the bottomless pit (Revelation 9:1). The vacuity of mortal mind in the light of the star is seen to be a dense cloud of locusts. These are unlike the locusts of the Old Testament, the dreaded destroyers of vegetation, for they are grotesque symbolic locusts which hurt "only those men which have not the seal of God in their foreheads." They are significant of tormenting, self-destructive, false beliefs.

The second woe or sixth trumpet (Revelation 9:13 to 11:13), looses the four angels of the Euphrates with their army of two hundred million horsemen. It is the army of ideas of truth warring against materialism in all its forms. Even as John the Baptist, preaching repentance, was a forerunner of Christ Jesus, so the army of the Euphrates prepares the way for the "little book" and the "reed like unto a rod."

The sounding of the seventh trumpet (Revelation 11:15–19), heralds the fulfillment of the prophecy, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Revelation 10:7.) Great voices in heaven proclaim "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." (Revelation 11:15.) The ark is clearly discerned in the temple of God opened in heaven. The spiritual signification thereof is given in the definition of "Ark" in the Glossary, Science and Health (p. 581), "Safety; the idea, or reflection, of Truth, proved to be as immortal as its Principle; the understanding of Spirit, destroying belief in matter. . . ." It is the third and final woe to materialism.

LOCUSTS

(Revelation 9:1–11, O.B. 177)

THE word locust is derived from the Hebrew word *rabah,* signifying to multiply. It also signifies numbers and destruction. The destructiveness of locusts is often referred to in the Scriptures. In Joel 1:2 to 2:11, it is compared to that of a mighty army. Of devastation by locusts, see Deuteronomy 28:38; I Kings 8:37; II Chronicles 7:13; Isaiah 33:4.

The locusts described in connection with the sounding of the fifth trumpet, or the first woe to materialism (Revelation 9:1–11), symbolize the self-destructive nature of fleshly beliefs. The locusts were commanded that "they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Fleshly beliefs hurt not God's ideas, the realities of being; they hurt in belief only those mortals who lack the impress of Truth. (See O.B. 97, "The Three Woes to Materialism.")

WRATH

THE "wrath of God," found in Revelation, is the "anger of the Lord" as it is termed in the Old Testament. That sin punishes itself and is self-destroyed is one of the great facts of Bible history; yet, in some ancient religions, the manifestations of evil were attributed to a God of wrath. A prophet wrote of God as "of purer eyes than to behold evil, and canst not look on iniquity." (Habakkuk 1:13.) In the light of the New Testament, God is revealed as infinite, divine Love. It is clearly shown through parable and miracle that knowing God aright brings healing and peace, while on the other hand, resistance to Truth brings plagues, condemnation, death.

We find in Revelation four uses of the word "wrath:"

(1) The wrath of God (Revelation 14:10, 19; 15:1, 7); (2) The wrath of the Lamb (Revelation 6:16, 17); (3) The wrath of the devil (Revelation 12:9–12); (4) The wrath of Babylon (Revelation 14:8; 18:3). In the Greek there are two words for wrath: *thumos* meaning passion, wrath, fierceness, indignation; and *orge* meaning punishment, anger, vengeance, wrath.

One or the other of these words is used in Revelation where the wrath of God is mentioned. That God is Love, and wrath is self-destructive resistance to divine Love is made clear in John 3:16, 36, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. . . He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Mrs. Eddy says, "Whosoever believeth that wrath is righteous or that divinity is appeased by human suffering, does not understand God." (Science and Health 22:27.)

The wrath of the Lamb, Greek *orge* (Revelation 6:16, 17), is described in Matthew 21:12–14, where Jesus, fulfilling his mission among men, cast out error and healed the sick, "Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers. . . And the blind and the lame came to him in the temple; and he healed them."

The wrath of the devil, Greek *thumos* (Revelation 12:9–12), is illuminated in the writings of Mrs. Eddy in "The People's Idea of God" (p. 3:3), and Science and Health (p. 565:1).

The wrath of Babylon, Greek *thumos* (Revelation 14:8; 18:3), is illuminated in Miscellaneous Writings (p. 123:8).

Resistance to the spiritual idea of God fills the seven golden vials full of the seven last plagues. (Revelation 15:1.) In them is the wrath of God finished. The word vial is from the Greek word *phiale*, a broad shallow vessel such as could be poured out suddenly. The golden vials of the Apocalypse are the basins

of the tabernacle and temple, from which the blood of sacrifices was sprinkled for purification. Mrs. Eddy shows that the experience of purifying affliction becomes, through the revelation of Science, the means by which thought is exalted to behold the spiritual idea of Love, which overcomes the plagues of physical sense. (Revelation 21:9 to 22:5; Science and Health 574:16–6.)

THE SEVEN LAST PLAGUES

(Revelation 15:1 to 18:24, O.B. 208–222)

HUMAN misery, turning mortals from corporeality to divine Principle, Love, constitutes the seven last plagues which fill the seven golden vials. (Revelation 15:1.) They are traceable to the curses which Moses said would follow disobedience, "I am the Lord your God . . . if ye walk contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you according to your sins." (Leviticus 26:13, 21, 28.)

In the seven plagues which follow the pouring of the seven vials of wrath, there is an echo of the plagues of Egypt, which followed Pharaoh's resistance to the commands of God. (Exodus 7 to 12.) There is also a correlation to the mental chemicalization which follows the seven trumpets of truth affecting earth, sea, rivers, and sun. According to the "great voice out of the temple," the seven vials of wrath are to be poured "upon the earth . . . upon the men which had the mark of the beast, and upon them which worshipped his image." (Revelation 16:1, 2.) They cannot harm the spiritual idea of Love.

THE BEASTS IN THE REVELATION

(Revelation 4:6–9, 13:1–18; 18:13)

THREE different Greek words in the Revelation of St John are translated "beast." The Greek term *ktenos*, rendered "beast," occurs in Revelation 18:13, and means domestic animal or cattle. Mrs. Eddy has given us the key to the spiritual signi-

ficance of cattle in Science and Health (p. 514), "In the figurative transmission from the divine thought to the human, diligence, promptness, and perseverance are likened to 'the cattle upon a thousand hills.' They carry the baggage of stern resolve, and keep pace with highest purpose."

The Greek word *therion*, translated "beast," occurs thirty-eight times in Revelation, and means wild beast. This is the beast "out of the sea." (Revelation 13:1.) It is also the term for the beast "out of the earth," which "exerciseth all the power of the first beast," and is the false prophet that deceives by miracles, has two horns like a lamb, speaks as a dragon, and whose number is 666. (Revelation 13:11, 12, 18; 19:20.) It is of these beasts that Mrs. Eddy writes, "The beast and the false prophets are lust and hypocrisy." (Science and Health 567:27.) It is this wild beast "that ascendeth out of the bottomless pit" that overcomes and kills the two witnesses (Revelation 11:7), and also it is the "scarlet coloured beast" upon which the Babylonish woman sits, making the beast (lust) her throne (Revelation 17:3).

The third Greek term translated "beast" is the word *zoon*, which has no bestiality in it, but means a living being, and is so translated by Martin Luther in his Bible. These are the "four beasts full of eyes before and behind, . . . the first . . . was like a lion, . . . the second . . . like a calf, . . . the third . . . had a face as a man, and the fourth . . . was like a flying eagle." (Revelation 4:6–8.) These four creatures, — the lion, calf, man, and eagle, have among the ancients been symbols of Deity. Throughout the Apocalypse these four are associated with God enthroned. Their place is "in the midst of the throne, and round about the throne." Their utterance is "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Their companions are the Lamb and the elders. (Revelation 4:9–11; 5:6.)

"Science and Health with Key to the Scriptures" makes it plain that these four living beings are types of omnipotence;

omniscience; omnipresence; and omni-action. (Science and Health 587:19.) (See O.B. 82 "The Four Beasts About the Throne.")

THE RIVER EUPHRATES

(Revelation 9:14; 16:12, O.B. 179, 214)

ONE of the great types in the Apocalypse which John used in one instance as a type of truth, and in another instance as a type of error is the river Euphrates. (Science and Health 585:16.) The sounding of the sixth trumpet (Revelation 9:14 to 11:13), looses the four angels of the Euphrates, — heralds the spiritual understanding of the Word, Christ, Christianity, Christian Science. The counterfeit of all this is the sixth vial of wrath which is poured upon the Euphrates with the result that its waters dry up. (Revelation 16:12–16.) The vials of wrath were to be poured "upon the earth" — material sense. (Revelation 16:1.) The material sense of the Euphrates is the material sense of Science; the material sense of God; the material sense of truth; the material sense of Christianity. As our Leader says, it is the error of limitation — a finite sense of all things. (Science and Health 585:21.) It takes the literal sense of the Scriptures, ignoring the spiritual, and therefore resists the revelation of Christ which uncovers its finiteness. (Miscellaneous Writings 169:22.)

The great river Euphrates was the ancient boundary of the promised land (Genesis 15:18), separating it from forces without which were hostile to Israel. Beyond it lay the heathen kingdoms of the east — Babylon and Assyria. With its waters dried up, which in itself is a symbol of limitation, there is no protection against aggressive intruders and hypnotic suggestion — "the kings of the east." (Revelation 16:12.) The inevitable conflict follows, until the seven last plagues (Revelation 15:1 to 18:24) turn thought from the contemplation of materialism, and prepare it to receive the revelation of spiritual reality.

GOG AND MAGOG

(Revelation 20:7–10, O.B. 236)

EZEKIEL, in his full description of Gog and his realm — Magog (chapters 38 and 39), discloses the character of this enemy which John briefly mentions in the twentieth chapter of the Apocalypse. Of the Gog and Magog motive Ezekiel writes, "thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwalled villages; I will go to them that are at rest, . . . all of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey." (Ezekiel 38:10–12.)

Of the judgment which swiftly follows, we read in Ezekiel 39:7–9, "I will not let them pollute my holy name any more: and the heathen shall know that I am the Lord, the Holy One in Israel . . . And they that dwell in the cities of Israel shall go forth, and set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the handstaves, and the spears, and they shall burn them with fire seven years." So in the Apocalypse, Satan loosed, deceives the nations Gog and Magog, wherever they are found. Fire from God out of heaven destroys the deception, together with its concomitant perversions. Truth destroys the lies about Truth. Science annihilates the perversions of Science.

NUMERICAL MIRACLES IN THE REVELATION

THE numbers one, three, four, seven and twelve, the Revelator has employed with special and scientific significance in the apocalyptic vision. The one purpose of the Apocalypse is to depict the warfare which makes Christian Science manifest.

There is one like the Son of man; there is One enthroned; there is one scroll (*biblia*, Scripture); one Creator and one creation; there is one lion-like Lamb; one "reed like unto a rod"; one golden reed; one woman "clothed with the sun"; and one child "caught up unto God." There is one tabernacle opened in heaven; one holy city; one book of life; one fountain; one tree of life; one "river of water of life."

The Revelation is in three great divisions: the introduction, body, and conclusion. In the last three sections of the second, third, fifth, and sixth visions the victory of Truth and the self-destruction of error are analogous. There are three pairs of visions for the transformation of mortal mind: the first and the seventh visions are revelations of Truth; the second and sixth are revelations of Truth's reversal of error; the third and fifth are revelations of error's self-destruction. The fourth vision is the climax of the warfare, and from woman's revelation begins the denouement of error, and the glorious victory of Science. The fourth vision may be called the keystone of the arch. Each of the seven sections of the first three visions leads to a like section in the fourth, and each of the seven sections of the last three visions follows from a like section in the fourth vision. The Trinity is in the Revelation: God; Christ, Truth; and the Holy Spirit. There are three woes; three parts of Babylon; three unclean spirits like frogs; and there are on each side of the city three open gates.

There are four living creatures; four horsemen; four angels on the four corners of the earth; four winds of the earth; four horns of the altar; four angels of the Euphrates; a foursquare city. Four visions in the warfare with error have their first four sections analogous: the second, third, fifth, and sixth.

There are seven visions for the body of the Revelation. There are seven messages to seven churches for the introduction. There are seven admonitions for the conclusion. There are seven golden candlesticks; seven stars; seven lamps of fire; seven seals of

error; seven horns; seven eyes; seven angels; seven golden vials; seven heads; and seven mountains.

There are twelve tribes of Israel, with twelve thousand in each tribe; twelve gates to the city; twelve angels at the gates; and twelve names written upon the gates. There is a crown of twelve stars; there are twelve apostles of the Lamb; twelve foundations of the holy city which are twelve precious stones; twelve gates, each gate a pearl; twelve manner of fruits. There are twice twelve wings about the living creatures; and twice twelve elders round about the throne.

CORRELATION BETWEEN THE APOCALYPSE AND THE CHRISTIAN SCIENCE TEXTBOOK AND THE CHURCH MANUAL

IN Revelation 11:1 is mentioned "a reed like unto a rod." This reed is a pen, hence a writing; like a rod, a symbol of authority. The Manual is the measuring rod. Obedience thereto is the measure of spirituality and capacity to heal (Miscellany 229:30; *ibid.* 230:10). John is instructed to measure the temple, the spiritual sum of Truth and Love; the altar, the sum-total of self-abnegation; "them that worship therein" namely the membership. Obedience to the Manual is the plummet which gauges membership in The Mother Church.

The Science of Christ in "Science and Health with Key to the Scriptures" unlocks the Bible and makes it an open book. In the apocalyptic vision, the Revelator has pictured the Lamb — Christ, Truth — revealing the errors which kept the word of God close-sealed. (Revelation 5:11 to 8:1.) As will be herewith seen the seven-fold Science of being in the first vision is in accord

with the seven-fold Science of being in Recapitulation. (Revelation 4:1 to 5:10; Science and Health 465:8 to 467:16.)

(1) The one enthroned. Rev. 4:1–3, S&H 465:8–10
(2) The twenty-four elders. Rev. 4:4, S&H 465–497
(3) The seven terms for God. Rev. 4:5, S&H 465:8–14
(4) The sea of glass and the four great verities. Rev. 4:6–8, S&H 587:19
(5) The one Creator and the one creation. Rev. 4:9–11, S&H 466:4
(6) The Bible — the sealed book opened by the Lamb. Rev. 5:1–9, S&H 466:23
(7) As a king and a priest, man understanding Science, reigns. Rev. 5:10, S&H 467:9

The seven visions in the Apocalypse present seven successive stages in the manifestation of Christian Science.

(1) Spiritual sense discerns the truth of being. Rev. 4:1 to 5:10, S&H 275:6–32
(2) Christ, Truth, proves the nothingness of matter and the allness of Spirit. Rev. 5:11 to 8:1, S&H 572:12
(3) The proof of matter's nothingness and Spirit's allness brings mental chemicalization, then revelation by woman. Rev. 8:2 to 11:19, S&H 96:12–23
(4) Woman's revelation brings forth Christian Science, and error vainly resists it. Rev. 12:1 to 14:20, S&H 559:32–2
(5) Resistance to Science brings the plagues of physical sense. Rev. 15:1 to 18:24, Ret. 80:2–20
(6) The plagues vanish before the demonstrations of Christian Science. Rev. 19:1 to 20:15, S&H 22:11–22
(7) The demonstrations of Christian Science make the truth of being manifest in consciousness. Rev. 21:1 to 22:5, S&H 572:19 to 577:31

A striking example of the correlation between the Apocalypse and Science and Health and the Church Manual is seen in the three woes (Revelation 8:13 to 11:19) as exterminators of mate-

rialism. The first woe (Revelation 9:1–11) — the suffering from false human beliefs — shows sin to be self-destructive. The sounding of the sixth trumpet (Revelation 9:13 to 11:13) brings the second woe — the liberation of the four angels of the Euphrates, or the spiritual understanding of the Word, Christ, Christianity, divine Science. Mrs. Eddy writes, "Every agony of mortal error helps error to destroy error, and so aids the apprehension of immortal Truth. This is the new birth going on hourly, by which men may entertain angels, the true ideas of God, the spiritual sense of being." (Science and Health 548:13.) This scientific warfare prepares thought for the revelation of the "little book" (Revelation 10), and the "reed like unto a rod" (Revelation 11).

The third woe (Revelation 11:15–19) brings the vision of the ark in the opened temple of God, showing the spiritual understanding of God and man to be the final woe to materialism.

The concluding words of the Apocalypse (Revelation 22:6–19) are in accord with the concluding words of Recapitulation (Science and Health 495:27 to 496:27).

(1) "Study the letter"	S&H 495:27–31,	Rev. 22:10–12
(2) "Imbibe the spirit"	"	Rev. 22:17
(3) "Adhere to the divine Principle"	"	Rev. 22:8, 9
(4) "Follow the behests of God"	"	Rev. 22:13–15
(5) Abide in Truth and Love	"	Rev. 22:6, 7
(6) Testify by fruits	S&H 496:9	Rev. 22:16

(7) No addition to nor subtraction from Tenets or By-laws S&H 496:28–497:27, Rev. 22:18,19, Man. Art. 35., Sec. 3

SEVEN BEATITUDES IN THE REVELATION

I

Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand. (Revelation 1:3.)

II

Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. (Revelation 14:13.)

III

Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. (Revelation 16:15.)

IV

Blessed are they which are called unto the marriage supper of the Lamb. (Revelation 19:9.)

V

Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years. (Revelation 20:6.)

VI

Blessed is he that keepeth the sayings of the prophecy of this book. (Revelation 22:7.)

VII

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. (Revelation 22:14.)

PART III

FOOTNOTES
OF
REFERENCES FROM THE BIBLE AND
THE WRITINGS OF MARY BAKER EDDY

A METAPHYSICAL ANALYSIS
OF
THE REVELATION

TYPES AND SYMBOLS
WITH
THEIR SCIENTIFIC MEANING

A FULL INDEX

THE REVELATION OF ST. JOHN

AN OPEN BOOK

Revelation I:1 to XXII: 21

And I saw another mighty angel come down from heaven, clothed with a cloud: . . . And he had in his hand a little book open.

REVELATION 10:1, 2

These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

REVELATION 3:7

SCIENCE AND HEALTH 559:1–8
SCIENCE AND HEALTH 99:9–12

THE WARFARE
WHICH MAKES CHRISTIAN SCIENCE MANIFEST

FOREWORD

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	Spiritual Sense discerns the truth of being.	S&H 275:6–24
II.	THE SEVEN SEALS OF ERROR	Rev. 5:11 to 8:1
	Christ, Truth, proves the nothingness of matter and the allness of Spirit.	S&H 572:12
III.	THE SEVEN TRUMPETS OF TRUTH	Rev. 8:2 to 11:19
	The proof of matter's nothingness and Spirit's allness produces mental chemicalization, then revelation by woman.	S&H 96:12–23
IV.	THE WOMAN AND THE DRAGON	Rev. 12:1 to 14:20
	Woman's revelation brings forth Christian Science, and error vainly resists it.	S&H 559:32–2
V.	THE SEVEN VIALS OF WRATH	Rev. 15:1 to 18:24
	Resistance to Science induces the plagues of physical sense.	Ret. 80:2–20
VI.	THE SEVEN TRIUMPHS OF TRUTH	Rev. 19:1 to 20:15
	The plagues vanish before the demonstrations of Christian Science.	S&H 22:11–22
VII.	THE NEW HEAVEN AND THE NEW EARTH	Rev. 21:1 to 22:5
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Revelation XXII:6–21

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THE PREFACE

A. John's Testimony to the Revelation Rev. 1:1–3
B. John's Realization of the Revelation Rev. 1:4–8
C. John's Demonstration for the Revelation Rev. 1:9–20

Revelation I:1–20

Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

Revelation 1:19

Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

Luke 8:10

Science and Health *Preface* vii:13–26
Science and Health *Preface* x:11–32

SYNOPSIS OF THE PREFACE

Revelation 1:1–20

A GREAT light came to the early church in the Revelation of St. John. The people were rejoicing in the glad tidings that good is the victor over evil. The problem of the Revelator was to present the glorious triumph of Truth. John had seen Christ Jesus, the champion of Truth, win a complete victory over the carnal mind. He, himself, had found triumphant deliverance from the boiling oil, and then in the lonely isle of Patmos, with the threat of death daily confronting him, he demonstrated his vision of the Christ. In answer to Peter's question, "What shall this man do?" Jesus had said, "If I will that he tarry till I come, what is that to thee?" (John 21:21–23). The beloved disciple had indeed tarried until the Christ had come in full measure to his consciousness, and of that fullness came the Apocalypse. We also read of the resurrection morning recorded in the twentieth chapter of John's Gospel. John, it is written, entered the open sepulchre, "and he saw, and believed." Even there in the sepulchre he saw the vision of the Christ which enabled him to write some years later the summary of the Scriptures and the summation of Science, — the revelation of Christ, — revealing "the things which are, and the things which shall be hereafter."

He must not only tell of the triumph of Truth, but he must point out the way in which the victory is won. This he does by unfolding the Science of being. He tells what the truth of being is, and what the truth of being does as the understanding of it unfolds in human consciousness. In the preface he first explains how he is the Revelator. He does this in a seven-fold testimony to the Revelation, a seven-fold realization for the Revelation, and a seven-fold demonstration to receive the Revelation.

The word revelation is from the Latin *revelare*, meaning to

unveil, or reveal. In Greek it is the word *apocalypse*, meaning to uncover or disclose. Wherever the word is used in the New Testament, it is with the special significance of unveiling or making known the mysteries of the kingdom of heaven.

In his seven letters to the church, John points out the errors in the church which make needful the Apocalypse. Then follows the body of seven visions, beginning with the discernment of the truth of being and concluding with the truth of being made manifest in consciousness through the demonstrations of Christian Science. The seven visions are seven experiences in consciousness which take place according to the law of spiritual unfoldment — seven successive stages in the warfare which make Christian Science manifest. In the first step of this unfoldment as shown in the first vision, spiritual sense discerns the truth of being. The second step presents the uncovering and the denial of error, and the affirmation of truth. In the third step the proof of matter's nothingness and Spirit's allness brings mental chemicalization preceding the revelation of the "little book." The fourth step presents the warfare of demonstration, — woman's revelation brings forth Christian Science, and error vainly resists it. The fifth step shows that resistance to Christian Science brings the plagues of physical sense. In the next step, the plagues of sense vanish before the demonstrations of Christian Science. The last or seventh step shows that the demonstrations of Christian Science make the truth of being manifest in consciousness. Having traced the truth of being through its unfoldment in human consciousness to its complete and perfect manifestation, the Apocalypse closes with seven inspiring admonitions, and the Revelator's benediction.

THE PREFACE

Revelation I:1–20

A. JOHN'S TESTIMONIES TO THE REVELATION

Rev. 1:1–3

I. **The Revelation is of Jesus Christ.** Rev. 1:1
II. **The Revelation is the gift of God.** Rev. 1:1
III. **The Revelation is for God's servants.** Rev. 1:1
IV. **The Revelation was sent to John.** Rev. 1:1
V. **The Revelation is the word of God.** Rev. 1:2
VI. **The Revelation blesses its readers.** Rev. 1:3
VII. **The Revelation is a present reality.** Rev. 1:3

B. JOHN'S REALIZATIONS OF THE REVELATION

Rev. 1:4–8

I. **God gives love and peace to His church.** Rev. 1:4
II. **Christ loves and purifies his followers.** Rev. 1:5
III. **Spiritualized man is present and reigns.** Rev. 1:6
IV. **Science will be universally recognized.** Rev. 1:7
V. **Science will be discerned by its enemies.** Rev. 1:7
VI. **Science will overcome all materiality.** Rev. 1:7
VII. **God is all and almighty.** Rev. 1:8

C. JOHN'S DEMONSTRATIONS FOR THE REVELATION

Rev. 1:9–20

I. **Adherence to Principle.** Rev. 1:9
II. **Receptiveness to Truth.** Rev. 1:10
III. **Service to the church.** Rev. 1:11
IV. **Spiritual man discerned.** Rev. 1:12–16
V. **Fear overcome.** Rev. 1:17
VI. **Science understood.** Rev. 1:18
VII. **Sin and death destroyed.** Rev. 1:18–20

PREFACE A

JOHN'S TESTIMONIES TO THE REVELATION

Revelation I:1–3

I. **The Revelation is of Jesus Christ.** Rev. 1:1
II. **The Revelation is the gift of God.** Rev. 1:1
III. **The Revelation is for God's servants.** Rev. 1:1
IV. **The Revelation was sent to John.** Rev. 1:1

CHAPTER I

1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John:

V. **The Revelation is the word of God.** Rev. 1:2

2. Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

VI. **The Revelation blesses its readers.** Rev. 1:3
VII. **The Revelation is a present reality.** Rev. 1:3

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

1 *Revelation* Rom. 16:25–27, S&H 577:28, Chr. 53:49–52
Jesus S&H 332:23
Christ S&H 583:10, S&H 332:9
which God gave John 3:31–35, S&H 84:28–30, '01, 4:12
to shew Luke 8:10
servants Luke 22:25–27, John 13:3–17
shortly come to pass '00, 6:28–2, Rev. 22:6
signified John 21:20–24, Mis. 311:23
his angel Ps. 91:11, John 14:16–21, S&H 581:4, Mis. 306:22–10
his servant John I John 1:1–4, S&H 388:7
2 *bare record of the word* S&H 319:21–23, Mis. 363:30
testimony of Jesus Christ I John 5:20, Rev. 19:10
3 *Blessed . . he that readeth* S&H Pref. vii:1–26, S&H 559:20
Blessed . . they that hear John 5:24, S&H 426:16
prophecy S&H 585:9, Mis. 194:11, Mis. 192:16
Blessed . . they that keep Mis. 116:25–26
time is at hand Luke 21:20–31, S&H 55:22–29

PREFACE B

JOHN'S REALIZATIONS OF THE REVELATION

Revelation I:4–8, S&H 108:19–10

I. **God gives love and peace to His church.** Rev. 1:4

4. John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;

II. **Christ loves and purifies his followers.** Rev. 1:5

5. And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,

III. **Spiritualized man is present and reigns.** Rev. 1:6

6. And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen.

IV. **Science will be universally recognized.** Rev. 1:7

V. **Science will be discerned by its enemies.** Rev. 1:7

VI. **Science will overcome all materiality.** Rev. 1:7

7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

4 *seven churches* '00, 14:6 *Grace* Eph. 4:7, *peace* Isa. 32:17
which is . . was, and . . is to come Ex. 3:14, Ps. 90:2, Jas. 1:17, S&H 290:1
seven spirits S&H 115:13, Rev. 4:5
throne Rev. 4:2

5 *faithful witness* John 8:14 to colon, S&H 497:13
firstbegotten R.V. *first born*
firstbegotten of the dead Rom. 6:8–10, Rom. 1:4, I Cor. 15:20–23
prince R.V. *ruler*
prince of the kings Isa. 60:3, John 19:10–11 to colon, Eph. 1:19–23
washed us R.V. *loosed us* I John 1:7
his own blood Heb. 10:5–10, Pet. 1:18, 19, No. 34:18

6 *kings and priests* I Pet. 2:9,10, S&H 141:13
to him be glory I Chron. 29:11, I Pet. 4:11

7 *he cometh with clouds* Matt. 24:30
he cometh Acts. 1:11, S&H 271:1–5
clouds Rev. 14:14 *every eye* Rev. 1:14 *see* Matt. 13:16, S&H 258: 31–14 *pierced him* Isa. 60:14
kindreds of the earth Un. 57:28
earth Rev. 5:3

VII. **God is All and Almighty.** Rev. 1:8

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

PREFACE C

JOHN'S DEMONSTRATIONS FOR THE REVELATION

Revelation I:9–20, S&H 109:11 to 12 n.p.

I. **Adherence to Principle.** Rev. 1:9

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

II. **Receptiveness to Truth.** Rev. 1:10

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

III. **Service to the church.** Rev. 1:11

11. Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

8 *Alpha and Omega* Isa. 44:6, My. 267:8, Un. 10:11, Rev. 1:17
the beginning and the ending Hab. 2:14, S&H 331:1, S&H 502:24
Almighty Ex. 6:2, 3, S&H 581:3
9 *companion in tribulation* Matt. 20:22, I Pet. 4:13, S&H 54:21
patience Luke 21:19, S&H 395: 6–10
Patmos Pul. 27:27–28 *for the word* S&H 134:4
for the testimony II Tim. 1:8–9, Rev 19:10
10 *in the Spirit* Acts 2:16–38, II Cor. 12:2, S&H 43:3, S&H 323:32–2
the Lord's day Gen. 1:5, Ps. 118: 24, S&H 584:1–8, My. 129:10–11
heard . . great voice S&H 89: 20–21
trumpet Isa. 58:1, S&H 292:1, My. 155:7
11 *Alpha and Omega* Rev. 1:8
seven churches Rev. 1:4

IV. **Spiritual man discerned.** Rev. 1:12–16

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

16. And he had in his right hand seven stars: and out of his mouth went a sharp twoedged sword: and his countenance was as the sun shineth in his strength.

V. **Fear overcome.** Rev. 1:17

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last:

VI. **Science understood.** Rev. 1:18

18. I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen;

12 *golden candlesticks* Ex. 25:31–40
golden Rev. 21:15
13 *seven candlesticks* Zech. 4:2, S&H 583:12–19, '00, 12:5, Rev. 1:20
Son of man John 13:31, 32, S&H 76:22–26, S&H 561:8–9
garment down to the foot S&H 242:21
paps R.V. *breasts*
girdle Ex. 28:4, 8, Ex. 29:5
14 *like wool* Dan. 7:9, Mis. 398:17
eyes S&H 586:3
fire Rev. 4:5
15 *feet like unto fine brass . . burned in a furnace* R.V. *feet like unto burnished brass, as if refined in a furnace*
the sound of many waters Ezek. 43:2, Acts 2:1–2, Rev. 14:2
16 *in his right hand seven stars* Rev. 1:20
twoedged sword Isa. 49:2, Eph. 6:17, Heb. 4:12, S&H 538:3–4,
sun S&H 595:1
17 *right hand* Mis. 170:30–3
fear not Dan. 10:12, Matt. 14:27, S&H 410:29–30
first and last Rev. 1:8
18 *I am he that liveth* John 5:26
was dead. . I am alive for evermore S&H 334:24

VII. **Sin and death destroyed.** Rev. 1:18–20

and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches.

18 *I . . . have the keys of hell and death* Rom. 8:2
keys Rev. 3:7, O.B. 96
hell S&H 588:1, My. 160:19, Rev. 6:8
death S&H 584:9–16
19 *write* Hab. 2:2, 3, Chr. 53:49–52
20 *mystery* Rom. 11:25, My. 124: 27–1
seven candlesticks Rev. 1:12
golden Rev. 21:15
seven stars '00, 11:29, Chr. 53:37
angels S&H 298:25–17, Rev. 1:1

THE INTRODUCTION

THE SEVEN-FOLD MESSAGE TO THE CHURCH

SEVEN CONDITIONS WHICH HINDER THE MANIFESTATION OF CHRISTIAN SCIENCE

Revelation II:1 to III:22

Reprove, rebuke, exhort with all longsuffering and doctrine.

II Timothy 4:2

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Revelation 3:21

Science and Health 452:12–14
Miscellaneous Writings 99:12

SYNOPSIS OF THE INTRODUCTION

Revelation 2:1 to 3:22

THE letters to the seven churches considered in the light of their metaphysical import, present conditions of error which hinder the manifestation of Christian Science. Each one of the letters is stamped with the watchful love and counsel of the Revelator. Although banished from among them "for the word of God, and for the testimony of Jesus Christ," he takes the means of a letter to have a heart to heart talk with his beloved fellow workers in the early church of Christ, ere he proceeds to unfold the drama of a vigorous warfare with the world, the flesh, and all evil, — a warfare necessary to make the Christ teaching manifest in consciousness.

John writes to them as one who knows their struggles, their problems, their triumphs, their needs. He writes especially of the conditions of error which threaten to darken their light of spiritual understanding. These seven conditions pointed out by the Revelator are (1) faith without works, (2) hypocrisy, (3) sensuality, (4) mental malpractice, (5) unwatchfulness, (6) the lack of love, (7) neutrality. Much of the symbolism by which these conditions are presented, is traceable to the Old Testament. The "tree of life" recalls the "garden eastward in Eden" of Genesis, and points forward to the tree within the street of the holy city. John has made metaphorical use of the story of Balaam and Balac, and also the story of Jezebel. The "twoedged sword," the "key of David," the "new name," all have interesting significance in the Old Testament, and lend the riches of their symbolism to the Revelator's message.

John shows his great reverence for the Christ in the seven descriptive titles with which he begins each of the letters. Each title includes the Christ-healing for the error in that particular church as he has described it. Taking these seven titles together gives the full description of the Son of man in

the midst of the seven golden candlesticks. (Revelation 1:13–16.)

In each of the seven letters, John points out conditions of environment harmful to the well-being of the church. In some instances the error rebuked is from without: "thou hast tried them which say they are apostles, and are not, and hast found them liars" (Revelation 2:2); "thou hatest the deeds of the Nicolaitanes, which I also hate" (Revelation 2:6); and "I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan" (Revelation 2:9). In other instances the error rebuked is within the church: "thou hast there them that hold the doctrine of Balaam. . ." (Revelation 2:14); "strengthen the things which remain, that are ready to die" (Revelation 3:2); "Because thou sayest, I am rich, . . and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. . ." (Revelation 3:17). The Revelator readily commends the good: "I know thy works, and thy labour, and thy patience. . ." (Revelation 2:2); "thou hast a little strength, and hast kept my word, and hast not denied my name" (Revelation 3:8); and, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation. . ." (Revelation 3:10).

The Revelator reproves, rebukes, and exhorts the churches to hold fast to demonstration, with the promise of certain victory "to him that overcometh." Each letter begins with the words, "These things saith." The message is from the incorporeal Christ, Truth, operative within their midst. Each letter closes with the admonition, "He that hath an ear, let him hear what the Spirit saith unto the churches." The words reiterate those frequently used by Christ Jesus. Each church, each individual, is admonished to spiritually perceive the revelation of Christ, to understand and to demonstrate the truth of being as an everpresent reality.

THE INTRODUCTION

THE SEVEN-FOLD MESSAGE TO THE CHURCH

SEVEN CONDITIONS WHICH HINDER THE MANIFESTATION OF CHRISTIAN SCIENCE S&H 571:22–27

Revelation II:1 to III:22

I. EPHESUS. "Thou hast left thy first love." Rev. 2:1–7
Faith without works. S&H 145:32

II. SMYRNA. "Say they are Jews, and are not." Rev. 2:8–11
Hypocrisy. Mis. 226:9–28

III. PERGAMOS. "Taught Balac to cast a stumbling-block." Rev. 2:12–17
Sensuality. '00, 13:17

IV. THYATIRA. "Thou sufferest . . Jezebel . . to seduce my servants." Rev. 2:18–29
Mental malpractice. Mis. 222:15–28

V. SARDIS. "Be watchful." Rev. 3:1–6
Unwatchfulness. Man. 42:4

VI. PHILADELPHIA. "I will make them . . know that I have loved thee." Rev. 3:7–13
***Lack of love.** S&H 140:8

VII. LAODICEA. "Thou art neither cold nor hot." Rev. 3:14–22
Neutrality. My. 232:18–27n. p.

*The love of the Philadelphia church rebukes the lack of love in the synagogue of Satan (Rev. 3:9)

THE INTRODUCTION

TYPES OF TRUTH	TYPES OF ERROR
Rev. 2:1 **church of Ephesus, He that holdeth the seven stars, golden candlesticks**	Rev. 2:4 *left . . first love*
Rev. 2:2 **works, labour, patience**	Rev. 2:5 *remove thy candlestick*
Rev. 2:3 **name's sake**	Rev. 2:6 *deeds of the Nicolaitanes*
Rev. 2:5 **repent, do first works**	Rev. 2:9 *blasphemy, say . . and are not*
Rev. 2:7 **he that hath an ear, Spirit saith, overcometh, tree of life, paradise of God**	Rev. 2:10 *devil, prison, tried, tribulation, ten days, death*
Rev. 2:8 **church in Smyrna, first and the last, was dead . . is alive,**	Rev. 2:11 *second death*
Rev. 2:10 **faithful, crown of life**	Rev. 2:13 *Satan's seat*
Rev. 2:12 **church in Pergamos, sharp sword with two edges**	Rev. 2:14 *doctrine of Balaam, Balac, stumblingblock, fornication*
Rev. 2:13 **holdest fast my name**	Rev. 2:15 *doctrine of the Nicolaitanes*
Rev. 2:14 **children of Israel**	Rev. 2:20 *woman Jezebel, seduce my servants, eat things sacrificed*
Rev. 2:16 **sword of my mouth**	Rev. 2:22 *adultery*
Rev. 2:17 **hidden manna, new name**	Rev. 3:1 *name . . thou livest, art dead*
Rev. 2:18 **church in Thyatira, Son of God, eyes like . . fire**	Rev. 3:2 *things . . ready to die*
Rev. 2:23 **He that searcheth . . hearts**	Rev. 3:3 *If thou . . not watch*
Rev. 2:27 **rod of iron**	Rev. 3:9 *them of the synagogue of Satan, which say . . and are not*
Rev. 2:28 **morning star**	Rev. 3:10 *hour of temptation, them that dwell upon the earth*
Rev. 3:1 **church in Sardis, Seven Spirits of God, seven stars**	Rev. 3:15 *neither cold nor hot*
Rev. 3:7 **church in Philadelphia, He that is holy, He that is true, key of David, openeth, no man shutteth**	Rev. 3:16 *lukewarm*
Rev. 3:8 **open door, kept my word, not denied my name**	Rev. 3:17 *wretched, miserable, poor, blind, naked*
Rev. 3:12 **pillar, temple of . . God, name of . . God, name of . . city of my God, my new name**	
Rev. 3:14 **church of the Laodiceans, faithful . . true witness, beginning of . . creation of God**	
Rev. 3:18 **buy . . gold, fire, white raiment, eyesalve**	
Rev. 3:19 **rebuke and chasten**	

THE INTRODUCTION

TEXT	EXPLANATION
Left thy first love. Rev. 2:4	**Faith without works.** My. 239:6
Remove thy candlestick. Rev. 2:5	**Loss of spiritual illumination.** Mis. 342:15
Blasphemy of them which say . . and are not. Rev. 2:9	**Hypocrisy.** S&H 448:16–32
Synagogue of Satan. Rev. 2:9	**Antithesis of the "tabernacle of God."** Pul. 7:19
Satan's seat. Rev. 2:13	**Greek *thronos,* — throne. Animal magnetism.** S&H 102:1.
Balaam. Rev. 2:14	**False prophet.** II Peter 2:1, 9–21
Stumblingblock. Rev. 2:14	**Sensuality.** S&H 22:3
Doctrine of the Nicolaitanes. Rev. 2:15	**Paganism. Idolatry and impurity.** '00, 13:3
Hidden manna. Rev. 2:17	**Truth of spiritual being.** S&H 33:3–8
A white stone. Rev. 2:17	**A type of purity and eternality.** Mis. 320:27
A new name written. Rev. 2:17	**Christian Science.** Pul. 22:9
Jezebel. Rev. 2:20	**Hypnotism and mesmerism.** Mis. 221:30–21
The morning star. Rev. 2:28	**Christian Science.** Chr. 53:37–48
Name that thou livest, and art dead. Rev. 3:1	**Unwatchfulness.** My. 213:15
I will make them . . to worship before thy feet. Rev. 3:9	**Christian Science demands brotherly love and humility.** '00, 14:12
Neither cold nor hot. Rev. 3:15	**Neutrality.** My. 233:10
Gold tried in . . fire. Rev. 3:18	**Spiritual treasure.** S&H 565:18–22
Sit with me in my throne. Rev. 3:21	**Dominion through Christian Science.** Mis. 183:26

THE INTRODUCTION

THE SEVEN-FOLD MESSAGE TO THE CHURCH

SEVEN CONDITIONS WHICH HINDER THE MANIFESTATION OF CHRISTIAN SCIENCE S&H 571:22–27

Revelation II:1 to III:22, O.B. 89

I. EPHESUS. *Thou hast left thy first love.* Rev. 2:1–7
Faith without works. S&H 145:32

CHAPTER II

1. Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:

3. And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted.

4. Nevertheless I have somewhat against thee, because thou hast left thy first love.

1 *angel* Rev. 1:1
Ephesus Acts 19:1–10, '00, 12:6, O.B. 90
holdeth the seven stars Rev. 1:20
seven golden candlesticks Rev. 1:12
golden Rev. 21:15
2 *works* Mis. 338:9
patience Rev. 1:9
hast tried I John 4:1
apostles Rev. 21:14
hast found them liars Ezek. 34:1–10, Zech. 11:16, 17
3 *not fainted* Heb. 12:3–5
4 *left . . first love* Acts 19:11,12, '00, 12:16, Ret. 54:12, My. 152:31–26

5. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

6. But this thou hast, that thou hatest the deeds of the Nicolaitanes, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

II. SMYRNA. *Say they are Jews, and are not.* Rev. 2:8–11
Hypocrisy. Mis. 226:9–28

8. And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;

9. I know thy works, and tribulation, and poverty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye

5 *repent* Greek *metaneo — to have another mind* Luke 13:1–9, Rom. 12:2, S&H 339:17, Mis. 203:19
do the first works My. 239:6, Ret. 55:3
remove thy candlestick Matt. 21:41–43, Mis. 342:15
6 *Nicolaitanes* II John 9, '00, 12:29–3
7 *ear* S&H 585:1–4, '00, 14:9–12
hear Greek *akouo — to understand* Deut. 6:3, S&H 350:6–23
Spirit saith '00, 11:26–29
overcometh I John 5:4,5, S&H 571:15–19
tree of life Rev. 22:2
8 *Smyrna,* '00, 13:12, O.B. 90
first and the last Rev. 1:17
dead and is alive Rev. 1:18
9 *art rich* Acts 5:1–5
blasphemy Isa. 5:20, Matt. 12:30–32, S&H 453:16, No. 18:2–5
say . . and are not Matt. 23:13–33, Rom. 2:28, 29, S&H 141:3
synagogue of Satan Gal. 1:8, S&H 132:14, Mis. 325:31, Ret. 65:15
10 *fear none of those things* Matt. 10:16–31, Luke 9:23, 24, '01, 10:3
devil Matt. 4:1–11, S&H 584:17, Rev. 12:13

may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

III. PERGAMOS. *Taught Balac to cast a stumblingblock.* Rev. 2:12–17

Sensuality. '00, 13:17

12. And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

13. I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

10 *that ye may be tried* Jas. 1:2–4, I Pet. 1:7, S&H 66:10
tribulation ten days John 15:18–20, II Cor. 4:17, 18, Ret. 22:8–21
be thou faithful Mis. 294:6
crown of life Rev. 14:14

11 *second death* S&H 77:5, Rev. 20:6, 14

12 *Pergamos* '00, 13:17–22, O.B. 90
sharp sword Rev. 1:16

13 *Satan's seat*, S&H 580:28–2, '00, 13:20
not denied my faith Mis. 41:10

14 *Balaam* Num. 23:1–23, II Pet. 2:9, 15, 17, 19, 21, S&H 83:2, '00, 12:27–29
a stumblingblock Num. 31:16, Matt. 18:7, S&H 469:25
children of Israel Rev. 21:12
eat things sacrificed I Cor. 10:18–20, Mis. 360:14–24
idols Rev. 9:20
fornication Ex. 20:14

15 *doctrine of the Nicolaitanes* '00, 12:29–11

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

IV. THYATIRA. *Thou sufferest . . Jezebel . . to seduce my servants.* Rev. 2:18–29
Mental malpractice. Mis. 222:15–28

18. And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;

19. I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first.

20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols.

21. And I gave her space to repent of her fornication; and she repented not.

16 *repent* Rev. 2:5
sword of my mouth Rev. 1:16
17 *hidden manna* John 6:49–51
white stone Mis. 320:27
a new name written name: Greek *onoma — character* Ex. 28:9–12, S&H 308:16–12, Mis. 153:18, Pul. 22:9
18 *Thyatira* Acts 16:14–40, '00, 13:24, O.B. 90
Son of God S&H 594:16 only
eyes like . . flame of fire Rev. 1:14, 15
fire Rev. 4:5
19 *I know thy works* Heb. 6:10
charity R.V. *love* I Cor. 13:4–13, My. 227:6
patience Rev. 1:9 [21:25, 26
20 *Jezebel* I Kings 16:31, I Kings
eat things sacrificed Rev. 2:14
idols Rev. 9:20
21 *repent* Rev. 2:5

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

23. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden.

25. But that which ye have already hold fast till I come.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:

27. And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.

28. And I will give him the morning star.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

22 *adultery* Mis. 67:5–7, Mis. 268:14
23 *Kill . . with death* S&H 464:25 only
children S&H 583:1
searcheth the . . hearts Ps. 139:23, 24, Jer. 17:10, S&H 423:8
give . . according to . . works Matt. 16:27
24 *depths of Satan* S&H 105:22–27, Mis. 113:14–27
Satan Rev. 2:13
25 *hold fast* Rev. 3:11
26 *power over the nations* My. 285: 17–28, Rev. 3:21, Rev. 20:4
27 *rule . . with a rod of iron* Rev. 12:5
broken to shivers Isa. 30:12–14, S&H 209:5–30, Rev. 19:15
even as I received of my Father Matt. 11:27
28 *morning star* II Pet. 1:19, Rev. 22:16

V. SARDIS. *Be watchful.* Rev. 3:1–6
Unwatchfulness. Man. 42:4

CHAPTER III

1. And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

2. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

1 *Sardis* *
seven Spirits of God Rev. 1:4
seven stars Rev. 1:20
name thou livest . . art dead Matt. 8:22, Rom. 6:13
art dead Prov. 21:16, I Tim. 5:6
2 *watchful* Ezek. 33:1–7, Luke, 12: 36–40, S&H 324:13, Mis. 319:7
strengthen the things which remain I Thess. 5:6, Rev. 3:11
works perfect before God Rom 8:8, Eph. 2:10
3 *how thou hast received* Col. 2:6, II Tim. 1:13, 14
repent Rev. 2:5
come . . as a thief My. 232:9–17, '02, 18:1, Mis. 341:29–21
4 *not defiled . . garments* S&H 452: 18–23
walk with me in white S&H 241:27
they are worthy II Thess. 1:3–5
5 *clothed in white raiment* Rev. 4:4
blot out Ex. 32:31–33, Ps. 69:20, 28
book of life Rev. 20:12
confess his name Matt. 10:32, S&H 149:29–31

*See Index.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

VI. PHILADELPHIA. *I will make them . . know that I have loved thee.* Rev. 3:7–13
Lack of Love. S&H 140:8

7. And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

8. I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

7 *Philadelphia* My. 153:8, O.B. 90
holy Heb. 7:26
key of David Isa. 22:22, S&H 171:4, Mis. 92:26, '00, 14:20, O.B. 96
8 *open door* Ps. 118:19, Matt. 28:2, Luke 24:32, 36, 45, S&H 10:15
hast not denied my name S&H 372:25, Mis. 19:11
9 *synagogue of Satan* Rev. 2:9
Satan Rev. 2:13
10 *patience* Rev. 1:9
the hour of temptation S&H 17:8–11
11 *come quickly* Ret. 70:20, Rev. 1:3, Rev. 22:7
hold that fast which thou hast I Tim. 6:20, S&H 261:4, S&H 254:2–6, Rev. 3:8
crown Rev. 14:14

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

VII. Laodicea. *Thou art neither cold nor hot.*

Rev. 3:14–22

Neutrality. My. 232:18–27 n.p.

14. And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

15. I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.

16. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

17. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

12 *pillar* Gal. 2:9
temple Rev. 11:19
he shall go no more out John 8:35
new Jerusalem Gal. 4:22–27, S&H 592:18
heaven Gen. 1:1, 8 to first period, S&H 587:25
my new name Rev. 2:17, Rev. 19:12
14 *Laodiceans* Col. 4:13–16, O.B. 90
faithful . . witness Rev. 1:5
the beginning of the creation of God John 8:18, 32, Col. 1:15
15 *neither cold nor hot* I Kings 18:21, Mis. 115:2, '00, 8:14–17
16 *spue thee out* S&H 463:12–13
17 *I am rich* Luke 12:16–21, I Tim. 6:17–19
knowest not . . thou art wretched Luke 16:19–31

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

19. As many as I love, I rebuke and chasten: be zealous therefore, and repent.

20. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

22. He that hath an ear, let him hear what the Spirit saith unto the churches.

18 *buy . . gold tried in the fire* Prov. 23:23, Matt. 13:44, Mis. 342:24
fire Rev. 4:5
white raiment Rev. 4:4
that thou mayest be clothed II Cor. 5:4
eyesalve S&H 586:3
that thou mayest see Matt. 5:8, S&H 337:14

19 *rebuke and chasten* Job 5:17, II Tim. 4:2, S&H 452:12–15
rebuke My. 132:24–28, Ret. 80:12
chasten Heb. 12:6, S&H 241:1, S&H 323:6
zealous S&H 599:4 to period.
repent Rev. 2:5

20 *stand at the door* S&H 224:22
come in to him John 14:18, 20, 21, Po. 22:18
sup with him Luke 12:37, Chr. 53:54–56

21 *sit with me* Matt. 19:28
my throne Heb. 1:1–8, S&H 192:30
as I also overcame S&H 39:1–7, S&H 33:18

THE FIRST VISION

THE THRONE AND THE LAMB

SPIRITUAL SENSE DISCERNS THE TRUTH OF BEING

Revelation IV:1 to V:10

The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.

ZECHARIAH 14:9

Behold the Lamb of God, which taketh away the sin of the world.

JOHN 1:29

SCIENCE AND HEALTH 174:20
SCIENCE AND HEALTH 590:9

SYNOPSIS OF THE FIRST VISION

Revelation 4:1 to 5:10

THE first vision, or the first step, as outlined in the synopsis of the preface, is the statement of the truth of being, and of what the truth of being includes. The truth of being begins with the statement that God is supreme. Then follows a perfect statement of Principle and Principle's idea. From this statement unfolds a scientific knowledge of God and God's creation, or spiritual man. The Revelator presents these facts with the portrayal of a throne and One on the throne; twenty-four elders about the throne; seven lamps of fire; four beasts and a sea of glass; all things created for God; a book sealed with seven seals; kings and priests.

The truth of being we find fully explained in the opening pages of "Recapitulation." The twenty-four elders correspond to the twenty-four questions and answers in "Recapitulation." The seven lamps of fire burning before the throne are the seven synonyms for God. The four beasts are the great verities of being, and the sea of glass is God's reflection. The book in the right hand of the One enthroned is sealed with seven seals. The facts of being are unrevealed until the Lamb, the spiritual idea of God, breaks the seals of error and reveals the truth of being. This revelation of Truth makes us all kings and priests.

In terms significant of rarest brilliancy and purity the Revelator has pictured the opening scene in the apocalyptic drama. The One enthroned has the appearance of most precious stones, and round about the throne is an encircling emerald rainbow. Out of the throne come lightnings, thunderings, and voices. Spiritual sense discerns (1) that God is supreme.

Round about the One enthroned, on four and twenty other thrones, are seated the four and twenty elders, in white raiment,

and with crowns of gold. Spiritual sense discerns (2) that there are twenty-four interpreters of being.

From the seven lamps of fire burning before the throne come the fires of purification which are "cast upon the earth." Spiritual sense discerns (3) that the seven synonyms for God are the illuminators of being.

The sea before the throne is described "as it were a glassy sea like crystal" (Revised Version). The clear transparency and radiant reflection indicated are in keeping with the resplendent glory of the Apocalypse. The four living beings in the midst of the throne and round about the throne are "full of eyes before and behind." Spiritual sense discerns (4) that God's reflection is one with Him and one with the great verities of being.

Reflection is one with God, omnipotence, omniscience, omnipresence, and omni-action. The four living beings give "glory and honour and thanks" to God. Spiritual sense discerns (5) that the one creation is wholly spiritual.

The Revelator "wept much" because none could open the book. He grieved because the truth of being was not understood, and one of the elders comforts him with the revelation that the lion-like Lamb is able to "loose the seven seals," because he "hath prevailed." Spiritual sense discerns (6) that Christ, Truth, is fitted to reveal the Scriptures. When the Lamb has taken the book, the four living beings and the four and twenty elders worship in humility and reverence.

A new song is now added to the heavenly diapason: "Thou . . hast made us unto our God kings and priests: and we shall reign on the earth." Spiritual sense discerns (7) that man, God's reflection, is endowed with dominion.

THE FIRST VISION

THE THRONE AND THE LAMB

SPIRITUAL SENSE DISCERNS THE TRUTH OF BEING

S&H 275:6–24

Revelation IV:1 to V:10

I. The Revelator sees that one is on the throne. Rev. 4:1–3
Spiritual sense discerns that God is supreme. S&H 285:17

II. The Revelator sees that twenty-four elders are enthroned. Rev. 4:4
Spiritual sense discerns that there are twenty-four interpreters of being. S&H 465–497

III. The Revelator sees that there are seven lamps of fire before the throne. Rev. 4:5
Spiritual sense discerns that the seven synonyms for God are the illuminators of being. S&H 465:8–14

IV. The Revelator sees that a sea of glass, and four beasts are in the midst of the throne. Rev. 4:6–8
Spiritual sense discerns that God's reflection is one with Him and one with the great verities of being. S&H 587:19

V. The Revelator sees that all things are created for God. Rev. 4:9–11
Spiritual sense discerns that the one creation is wholly spiritual. S&H 466:4

VI. The Revelator sees that the Lamb is worthy to open the seven-sealed book. Rev. 5:1–9
Spiritual sense discerns that Christ, Truth reveals the Scriptures. S&H 466:23

VII. The Revelator sees that the Lamb has made us kings and priests unto our God. Rev. 5:10
Spiritual sense discerns that man, God's reflection, is endowed with dominion. S&H 467:9

THE FIRST VISION

TYPES OF TRUTH	TYPES OF ERROR
Rev. 4:1 door . . in heaven, the first voice	Rev. 5:1 *seven seals*
Rev. 4:2 a throne, one on the throne	Rev. 5:3 *no man in heaven, in earth, under the earth*
Rev. 4:3 rainbow	Rev. 5:5 *seven seals*
Rev. 4:4 four and twenty seats, four and twenty elders, white raiment, crowns of gold	Rev. 5:9 *the seals, every kindred, tongue, people, nation*
Rev. 4:5 lightnings, thunderings, voices, seven lamps, seven spirits of God	Rev. 5:10 *earth*
Rev. 4:6 sea of glass, four beasts full of eyes	
Rev. 4:7 lion, calf, man, eagle	
Rev. 4:8 wings, eyes	
Rev. 4:11 all things	
Rev. 5:1 right hand, him that sat, a book	
Rev. 5:2 strong angel	
Rev. 5:3 open the book, look thereon	
Rev. 5:5 Lion, Root of David	
Rev. 5:6 Lamb, seven horns, seven eyes	
Rev. 5:7 book	
Rev. 5:8 harps, vials, prayers of saints	
Rev. 5:9 new song, blood	
Rev. 5:10 kings, priests	

THE FIRST VISION

TEXT	EXPLANATION
*The throne.** Rev. 4:2	Greek *thronos,* — type of kingly power, one who exercises authority. Thayer. Jer. 17:12
Seats. Rev. 4:4	Greek *thronos,* — see above.
*The twenty-four elders.** Rev. 4:4	Elder Greek *presbuteros,* — teacher, interpreter of God. Man. 86:22 Recapitulation. S&H 465–497 (24 Questions and Answers)
Seven spirits of God. Rev. 4:5	Seven lamps of fire burning before the throne of God. S&H 465:9
*A sea of glass.** Rev. 4:6	Reflection. S&H 515:25
*Four beasts.** Rev. 4:6–8	Greek *zoon,* — living creatures (not animalistic). S&H 587:19 1. "Like a lion." 2. "Like a calf." 3. "Face as a man." 4. "Like a flying eagle."
Book. Rev. 5:1	The Bible. Isa. 29:11, 12, Pul. 52:24 only
Sealed. Rev. 5:1	Greek *sphragis,* — sealed up, concealed. Thayer.
*Seven seals.** Rev. 5:1	Seven seals of error. S&H 572:12
*The Lamb.** Rev. 5:5–9	Greek *arnion,* — a little lamb. The Book's opener. The Lion of the tribe of Juda. The Root of David. Christ, Truth. John 1:29, S&H 590:9
As it had been slain. Rev. 5:6	Self-sacrifice, unselfed love, self-immolation.
Seven horns and seven eyes. Rev. 5:6	The seven Spirits of God. The seven synonyms for God. S&H 465:9

*See index

THE FIRST VISION

THE THRONE AND THE LAMB

SPIRITUAL SENSE DISCERNS THE TRUTH OF BEING
S&H 275:6–24

Revelation IV:1 to V:10

I. *One on the throne.* Rev. 4:1–3

Spiritual sense discerns that God is supreme. S&H 285:17

CHAPTER IV

1. After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

2. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

3. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

1 *I looked, and, behold, a door was opened in heaven* R.V. *I saw, and behold, a door opened in heaven* Pan. 12:12, Rev. 3:8
heaven S&H 266:25–26, Rev. 3:12
voice . . as . . a trumpet Ex. 19:19, Ret. 61:18
trumpet Rev. 1:10
Come up hither Ps. 24:3–5, S&H 261:27, S&H 505:16
shew . . things . . hereafter Ret. 24:22, '01, 9:22
2 *I was in the spirit* Rev. 1:10
a throne Jer. 17:12, S&H 317:1, S&H 306:25
one . . on the throne Deut. 6:4, S&H 112:16, S&H 454:4–10
3 *he that sat* Zech. 14:9, No. 35:24
rainbow Ezek. 1:28, Peo. 3:14–19, Ret. 35:11–15, Rev. 10:1

II. *Twenty-four elders enthroned.* Rev. 4:4

Spiritual sense discerns that there are twenty-four interpreters of being. S&H 465–497

4. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

III. *Seven lamps of fire before the throne.* Rev. 4:5

Spiritual sense discerns that the seven synonyms for God are the illuminators of being. S&H 465:8–14

5. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

IV. *A sea of glass and four beasts.* Rev. 4:6–8

Spiritual sense discerns that God's reflection is one with Him and one with the great verities of being. S&H 587:19

6. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

4 *seats* Greek *thronos* — *throne*
four and twenty elders Acts 20:17–21, 28, I Pet. 5:1–6, Mis. 92:10–18, Man. 86:22, O.B. 78
white raiment Matt. 17:1, 2, S&H 267:25–28
crowns of gold Rev. 14:14

5 *out of the throne proceeded . . thunderings, etc.* S&H 174:17
seven lamps Ex. 37:17, 18, 23
seven Spirits of God S&H 465:8–14, S&H 334:31–32, Rev. 1:4, Rev. 5:6

6 *sea of glass* R.V. *glassy sea*, Ex. 30:18–21, Ex. 38:8, S&H 336:9, S&H 515:25, O.B. 93
beasts Greek — *living creatures*
four beasts Ezek. 1:5, 10, S&H 587:19, S&H 109:32–12, O.B. 82
full of eyes Rev. 1:14

7. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

V. *All things created for God.* Rev. 4:9–11

Spiritual sense discerns that the one creation is wholly spiritual. S&H 466:4

9. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever,

10. The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying,

11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

7 *lion* Prov. 30:30, Isa. 31:4
calf O.B. 84
face as a man Ezek. 1:10, Ezek. 10:14
flying eagle Isa. 31:5, Ezek. 1:10, Ezek. 10:14, S&H 512:8–9
8 *six wings* Ps. 91:1–4, Isa. 6:1–3, Mal. 4:2, S&H 55:15–16
day Rev. 1:10
rest not day and night I Thess. 5: 17, S&H 4:12–13
Almighty Rev. 1:8
which was, and is, and is to come Ps. 90:2, S&H 290:1, S&H 588: 20, Rev. 1:4
9 *glory* S&H 17:12–15
honour S&H 183:29
10 *elders fall down . . and worship* Ps. 29:1, 2, S&H 483:27–30, Ret. 83:18–13, Rev. 4:4
cast their crowns John 5:19, John 17:3–11, Rev. 14:14
11 *worthy . . to receive* S&H 143: 26–31
power I Chron. 29:11, 12
created all John 1:1–3, S&H 206: 28–29, S&H 583:20
thy pleasure R.V. *thy will*

VI. *The Lamb worthy to open the seven-sealed book.* Rev. 5:1–9

Spiritual sense discerns that Christ, Truth reveals the Scriptures. S&H 466:23

CHAPTER V

1. And I saw in the right hand of him that sat on the throne a book written within and on the backside, sealed with seven seals.

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

3. And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

7. And he came and took the book out of the right hand of him that sat upon the throne.

1 *book . . sealed* R.V. *close sealed* Isa. 29:11–14, S&H 319:21–23, O.B. 79
seals S&H 593:23, O.B. 92
2 *loose the seals* Rev. 5:5
3 *no man . . to open* S&H 546:18–20, S&H 547:23
earth S&H 585:7–8, Mis. 30:26
5 *Lion* Gen. 49:9, 10, S&H 514:10–14
Root of David Rom. 15:12
hath prevailed R.V. *hath overcome* S&H 546:23–30
loose the seals Isa. 29:18, 19, 24, S&H 70:2–5, Ret. 37:16
6 *in the midst of the . . four beasts* Rev. 4:6, 7
stood a Lamb S&H 583:10, O.B. 94
Lamb . . slain John 1:29, S&H 590:9, Mis. 162:11–17, Rev. 13:8
eyes . . the seven Spirits of God S&H 465:10, Rev. 1:4, Rev. 4:5
7 *took the book* Ret. 26:8–30, '00, 7:6

8. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints.

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

VII. *The Lamb has made us kings and priests unto our God.* Rev. 5:10

Spiritual sense discerns that man, God's reflection, is endowed with dominion. S&H 467:9

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

8 *golden* Rev. 21:15
prayers of the saints I John 5:14, 15, S&H 15:14–32, No. 39: 10–27
saints S&H 266:20–21
9 *new song* My. 15:12–33, *worthy* Heb. 5:5, 6
open the seals S&H 572:12
wast slain Rev. 13:8
blood Heb. 9:12–14, Rev. 1:5
10 *kings and priests* Heb. 7:1–28, Rev. 1:6
reign Greek — *have dominion* Gen. 1:26, S&H 517:31

THE SECOND VISION

THE LAMB OPENS THE SEVEN SEALS AND THE ANGEL SEALS THE SERVANTS

CHRIST, TRUTH, PROVES THE NOTHINGNESS OF MATTER AND THE ALLNESS OF SPIRIT

Revelation V:11 to VIII:1

There is nothing covered, that shall not be revealed; and hid, that shall not be known.

MATTHEW 10:26

The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

II TIMOTHY 2:19

SCIENCE AND HEALTH 252:8
SCIENCE AND HEALTH 15:16–18

SYNOPSIS OF THE SECOND VISION

Revelation 5:11 to 8:1

THE second step in the metaphysical analysis, — the denial of error and the affirmation of Truth, — the Revelator presents in the second vision: the Lamb opens the seven seals of error, and the angel seals the servants with the "seal of the living God." A foreword precedes the vision. This foreword is the realization of Truth for the opening of the seals of error. It includes a perfect realization of the ability of the Lamb — Christ, Truth — to uncover error; it is a perfect realization of the at-one-ment of Principle and idea; it is an acknowledgment of the perfection and allness of God and His creation. This spiritual realization brings the uncovering of error which is essential in order to see error's nothingness.

By means of apocalyptic symbols this realization of Truth is presented. The "voice of many angels" proclaims the worthiness of the Lamb to receive seven-fold praise. Every creature gives "Blessing, and honour, and glory, and power" to the One enthroned and to the Lamb for ever. The four beasts — living beings — say, "Amen," and the four and twenty elders worship in unity, reverence, and humility.

The errors disclosed by Christ, Truth, in the order of the opening of the seals are (1) lust; (2) revenge; (3) covetousness; (4) envy; (5) self-righteousness; (6) self-will; (7) self-ignorance. The first four errors are presented by four horsemen; the fifth, by the slain for the Word of God; the sixth, by a mighty earthquake and darkness; and then, following the opening of the seventh seal, there is a calm. The seals are opened in the presence of the four great verities of being, — omnipotence, omniscience, omnipresence, and omni-action, — and thus their nothingness is discerned. (See O.B. 87 "The Four Horsemen of the Apocalypse.")

Between the opening of the sixth and the seventh seals, the affirmation of Truth is presented by means of the sealing of the servants. The true ideas separated from false beliefs, are sealed with "the seal of the living God." John writes, "I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." According to the prevailing belief that the earth was flat and square, the four corners symbolize the outermost boundary.

The four angels restrain the four winds, signifying the conscious protection of Truth, — the "Be not afraid" of the Christ. All of God's ideas are seen to be indestructible. They are stamped with the reality of divinity; they are seen to be infinite in number; they unite in reflecting perfect praise. Purified by Christ, Truth, they are at-one with God. Having the Mind of Christ, they continually express Science. They are sustained by Christ, Truth, and maintained by God.

After the sealing of the servants the seventh error is disclosed by Christ, Truth, and a silence follows. (O.B. 166.) The denial of error and the affirmation of Truth silences material sense. Truth has removed the seven-fold seal of ignorance from the word of God, and the facts of being are revealed. Whenever Christ Jesus healed the sick, transformed the sinning, and raised the dead, he was breaking the seals of error, and revealing the truth of being. More than once he said to one thus healed, "See thou tell no man." Why the silence enjoined? Was it not that he who that day had witnessed the presence and power of the Christ might ponder the verities of being before beginning for himself the warfare of demonstration, — the proof that Christ, Truth, had indeed come to his consciousness? It is the calm, eloquent with prayer and praise, — the opposite of self-ignorance, — for it is replete with discernment of the Christ. The half hour of silence is followed by the trumpet calls of the Revelation.

THE SECOND VISION

THE LAMB OPENS THE SEVEN SEALS AND THE ANGEL SEALS THE SERVANTS

CHRIST, TRUTH, PROVES THE NOTHINGNESS OF MATTER AND THE ALLNESS OF SPIRIT S&H 572:12

Revelation V:11 to VIII:1

FOREWORD TO THE SECOND VISION. Rev. 5:11–14

A. The Lamb opens the seven seals. Rev. 6:1–17

Christ, Truth, proves the nothingness of matter. Mis. 118:21–28

I. THE FIRST SEAL. A rider on a white horse. Rev. 6:1, 2

Christ, Truth, proves that *LUST* going forth for conquest is nothing before OMNIPOTENCE Mis. 101:22

II. THE SECOND SEAL. A rider on a red horse with a sword takes peace from the earth. Rev. 6:3, 4

Christ, Truth, proves that *REVENGE* bringing to mortals war is nothing before OMNISCIENCE. S&H 595:3

III. THE THIRD SEAL. A rider on a black horse with balances harvests a famine. Rev. 6:5, 6

Christ, Truth, proves that *COVETOUSNESS* ending in famine is nothing before OMNIPRESENCE. Mis. 102:32

IV. THE FOURTH SEAL. A rider on a pale horse with hell following has power to kill. Rev. 6:7, 8

Christ, Truth, proves that *ENVY* destroying itself is nothing before OMNI-ACTION. S&H 51:24–32

V. THE FIFTH SEAL. Those slain for the word of God are given white robes. Rev. 6:9–11

Christ, Truth, proves that *SELF-RIGHTEOUSNESS* inflicting martyrdom is self-destructive before PURITY. S&H 179:7

VI. THE SIXTH SEAL. The lights of heaven are darkened while the men of the earth hide from the wrath of the Lamb. Rev. 6:12–17

Christ, Truth, proves that *SELF-WILL WITH ALL MATERIALITY* is unable to stand before the IDEA OF LOVE.

B. The angel seals the servants. Rev. 7:1–17

Christ, Truth, proves the allness of Spirit S&H 325:10

VII. THE SEVENTH SEAL. The opening of the seals and the sealing of the servants bring a period of silence. Rev. 8:1

The proof of matter's nothingness and Spirit's allness, ending *SELF-IGNORANCE*, brings a CALM. Ret. 60:11–20

THE SECOND VISION

TYPES OF TRUTH	TYPES OF ERROR
Rev. 5:11 **angels, throne, beasts, elders**	Rev. 6:1 *one of the seals*
Rev. 5:12 **the Lamb**	Rev. 6:2 *a white horse, its rider, a bow, a crown*
Rev. 5:13 **every creature . . in heaven**	Rev. 6:3 *second seal*
Rev. 6:1 **one of the . . beasts**	Rev. 6:4 *a red horse, its rider, a sword*
Rev. 6:3 **he (the Lamb), the second beast**	Rev. 6:5 *third seal, a black horse, pair of balances*
Rev. 6:5 **the third beast**	Rev. 6:7 *the fourth seal*
Rev. 6:6 **a voice in the midst of the four beasts**	Rev. 6:8 *a pale horse, its rider, Death and Hell, sword, beasts of the earth*
Rev. 6:7 **the fourth beast**	Rev. 6:9 *the fifth seal*
Rev. 6:11 **white robes**	Rev. 6:10 *them that dwell on the earth*
Rev. 6:16 **him . . on the throne, wrath of the Lamb**	Rev. 6:12 *sixth seal, sun . . black, moon . . blood*
Rev. 6:17 **day of . . wrath**	Rev. 6:13 *stars, fig tree, wind*
Rev. 7:1 **four angels, earth, sea, tree**	Rev. 6:14 *heaven departed, mountain, island*
Rev. 7:2 **angel . . from the east, seal . . of God**	Rev. 6:15 *kings of the earth, etc.*
Rev. 7:3 **the servants of . . God**	Rev. 6:16 *mountains and rocks*
Rev. 7:4 **Children of Israel 144,000 sealed**	Rev. 7:1 *four corners of the earth, four winds of the earth*
Rev. 7:5–8 **Juda, etc., etc., sealed 12,000, etc.**	Rev. 8:1 *the seventh seal*
Rev. 7:9 **a great multitude, white robes, palms**	
Rev. 7:14 **the blood of the Lamb**	
Rev. 7:17 **living fountains**	

TEXT	EXPLANATION
*The Lamb.** Rev. 6:1	**Christ, Truth.** Mis. 177:5–8
*The seals.** Rev 6:1	**The seven seals of error.** S&H 572:12, Mis. 118:21
*Four beasts.** Rev. 6:1	**Greek *zoon*, — living creatures.** Rev. 4:6–8
*Horses.** Rev. 6:2–8	**War horses.** (Smith's Bible Dictionary) Jer. 8:6
A white horse rider with a bow. Rev. 6:2	**Lust.** Hos. 1:2–5
A red horse rider with a sword. Rev. 6:4	**Destruction, war, revenge.** S&H 595:3 *Revenge*
*A black horse rider with balances.** Rev. 6:5, 6	**Covetousness.** Mic. 6:10–15
A pale horse rider with Hell following. Rev. 6:8	**Envy.** '02, 3:28–3
A measure. Rev. 6:6	**Greek *choenix*, — quart, a day's ration. Scarcity; famine.** Prov. 11:24
A penny. Rev. 6:6	**Greek *denarius*,— equivalent to 9½ cents. A day's wage.** Matt. 20:2
Slain for the word of God. Rev. 6:9	**Error's vain attempt to destroy truth.** S&H 37:9–12
Wind. Rev. 6:13	**Self-will: destructive to fruitage.** S&H 597:29
*Wrath * of the Lamb.* Rev. 6:16	**The self-destruction of evil.** S&H 293:24
Four winds. Rev. 7:1	**Four elements of evil.** S&H 450:29–2
Seal of the living God. Rev. 7:2	**Divine Science.** S&H 511:11
Sealed the servants. Rev. 7:3	**Impress of spiritual reality.** II Tim. 2:19

* See Index.

FOREWORD

TO

THE SECOND VISION

THE REVELATOR'S REALIZATION OF TRUTH

Revelation V:11–14, O.B. 76

"Worthy is the Lamb . . to receive power."
Rev. 5:12

The Revelator realizes that Christ, Truth, proves the nothingness of matter and the allness of Spirit.
Mis. 101:8

11. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands;

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.

13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing,

11 *voice of many angels* Mis. 78:1
throne Rev. 4:2
beasts Rev. 4:6, 7
elders Rev. 4:4
thousands of thousands S&H 503:12
12 *Worthy is the Lamb* Mark 1:7–11, Mis. 100:8
that was slain R.V. *the Lamb that hath been slain* Isa. 53:7, Rev. 5:6
13 *every creature* Gen. 1:31, S&H 502:27
heard I saying Jer. 9:23, 24, S&H 520:3–7
Blessing . . unto the Lamb forever Dan. 7:13, 14, Heb. 5:8–10

and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

14 *the four beasts said, Amen* S&H 465:17 *the . . elders . . worshipped* Rev. 4:10

THE SECOND VISION

THE LAMB OPENS THE SEVEN SEALS AND THE ANGEL SEALS THE SERVANTS

CHRIST, TRUTH, PROVES THE NOTHINGNESS OF MATTER AND THE ALLNESS OF SPIRIT S&H 572:12

Revelation VI:1 to VIII:1

A. *The Lamb opens the seven seals.* Rev. 6:1–17
Christ, Truth, proves the nothingness of matter. Mis. 118:21–28

I. The First Seal. *A rider on a white horse with a bow goes forth conquering.* Rev. 6:1, 2
Christ, Truth, proves that *lust* going forth for conquest is nothing before omnipotence. Mis. 101:22

CHAPTER VI

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

1 *Lamb opened* S&H 542:5–8, Mis. 352:3, My. 109:23
noise of thunder Mis. 16:30–12
one of the four beasts Rev. 4:6, 7
Come and see S&H 548:1–13, Mis. 168:15
2 *horse — horses in the Bible used for war* Ex. 15:1, Jer. 8:6
a white horse Jas. 4:1–3, S&H 535: 10–15, O.B. 87
a bow Hos. 1:2–5, I Pet. 2:11, Zech. 9:9–10, S&H 405:5–17
a crown S&H 565:9–13
conquering and to conquer Ex. 15: 9, Mis. 250:4

II. The Second Seal. *A rider on a red horse with a sword takes peace from the earth.* Rev. 6:3, 4

Christ, Truth, proves that *revenge* bringing to mortals war is nothing before omniscience. S&H 595:3

3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

III. The Third Seal. *A rider on a black horse with balances harvests a famine.* Rev. 6:5, 6

Christ, Truth, proves that *covetousness* ending in famine is nothing before omnipresence. Mis. 102:32

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

3 *the second beast* Rev. 4:7
4 *horse that was red* Zech. 6:2, **7,** O.B. 87
take peace Amos 1:11
earth Rev. 5:3
sword S&H 595:3 *Revenge*
5 *the third beast* Rev. 4:7
balances Hos. 12:7, Mic. 6:10–15, Mis. 280:3, No. 7:3–4, O.B. 88
6 *in the midst of the four beasts* Rev. 4:6, 7
measure Greek *choenix — quart* Luke 16:14, 15, Mis. 246:20–30
a penny Matt. 20:2, '00, 8:10
hurt not Mis. 280:7
oil S&H 592:25
wine S&H 598:17 second period

IV. The Fourth Seal. *A rider on a pale horse with hell following has power to kill.* Rev. 6:7, 8

Christ, Truth, proves that *envy* destroying itself is nothing before omni-action. S&H 51:24–32

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him.

And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

V. The Fifth Seal. *Those slain for the word of God are given white robes.* Rev. 6:9–11

Christ, Truth, proves that *self-righteousness* inflicting martyrdom is self-destructive before purity. S&H 179:7

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held:

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?

7 *the fourth beast* Rev. 4:7
8 *his name . . Death* Job 5:2
Hell '02, 3:28–29, Rev. 1:18
sword Rev. 6:4
beasts of the earth Greek *therion* — *wild beast* Rev. 13:1
Summary of the four seals: kill with sword v. 4, *hunger* v. 6, *death* v. 8, *beasts* v. 2
9 *under the altar the souls* S&H 37:5
slain Ret. 65:6–8, Rev. 1:9
the word of God Mis. 116:20, My. 117:18
testimony II Tim. 1:8
10 *holy and true* Rev. 3:7
dost thou not judge Mis. 277:25
avenge My. 161:27, Rev. 18:20
them that dwell on the earth S&H 543:9–15

11. And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they were, should be fulfilled.

VI. The Sixth Seal. *The lights of heaven are darkened while the men of the earth hide from the wrath of the Lamb.* Rev. 6:12–17

Christ, Truth, proves that *self-will with all materiality* is unable to stand before the idea of Love. S&H 242:15

12. And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

13. And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains;

11 *white robes* Rev. 4:4
rest for a season Heb. 11:40
until . . their brethren . . killed John 15:18–23, S&H 568:30–32, Rev. 17:6
should be fulfilled R.V. *should have fulfilled their course*

12 *opened the sixth seal* I Kings 19:11, 12, S&H 560:2
great earthquake '02, 15:21–1
sun became black . . moon . . as blood Joel 2:10, 31, Luke 23:44, 45

13 *stars of heaven fell* Matt. 24:29, S&H 590:4
untimely figs R.V. *unripe figs* Isa. 34:4
shaken of a mighty wind S&H 597:29

14 *heaven departed* Matt. 24:35
scroll . . rolled together Heb. 1:11, 12
every mountain and island moved Isa. 42:15, 16, S&H 134:31, Rev. 16:20

15 *kings, etc.* Rev. 19:18 *hid themselves* Isa. 2:19–21

16. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb:

17. For the great day of his wrath is come; and who shall be able to stand?

B. *The angel seals the servants.* Rev. 7:1–17

Christ, Truth, proves the allness of Spirit.
S&H 325:10

i. *Four angels hold the four winds from blowing.* Rev. 7:1

All of God's ideas are seen to be indestructible.
S&H 470:32

CHAPTER VII

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

ii. *The sealed servants are the "children of Israel."*
Rev. 7:2–8

God's ideas are stamped with the reality of divinity.
S&H 583:5

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

16 *mountains and rocks . . hide us* Hos. 10:8, Luke 23:27–30, Un. 10:25
face Rev. 22:4 *wrath of the Lamb* S&H 574:27, O.B. 99
17 *day of . . wrath* Isa. 13:6–8 S&H 540:5
who . . able to stand Gal. 5:1, S&H 96:21–4, Mis. 276:31
1 *four angels* Rev. 9:14
four corners of the earth Isa. 11:12
holding S&H 124:20–31
four winds Dan. 7:2, S&H 192:17–21, S&H 450:29–2
wind S&H 597:29
earth Rev. 5:3
sea Gen. 1:6, S&H 505:7–8
tree Gen. 1:11–13, S&H 508:28–4
2 *ascending from the east* R.V. *ascend from the sunrising* Gen. 3:24, Ezek. 43:4, Matt. 2:1, 2,
having the seal II Tim. 2:19, S&H 472:6–8, S&H 511:11–13, O.B. 92

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

6. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

7. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

8. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

3 *hurt not* Rev. 7:1
sealed the servants I John 1:7, Eph. 4:30
servants Rev. 1:1
foreheads Rev. 22:4
4 *children of Israel* Rev. 21:12
Israel Ex. 4:22, Deut. 33:26–29
5 *Juda* Gen. 49:8–12, Deut. 33:7, S&H 589:23
Reuben Gen. 49:3, Deut. 33:6
Gad Gen. 49:19, Deut. 33:20, 21, S&H 586:21
6 *Aser* Gen. 49:20, Deut. 33:24, 25, S&H 581:15
Nephthalim Gen. 49:21, Deut. 33:23, S&H 562:11
Manasses Gen. 48:14, S&H 562:11
7 *Simeon* S&H 562:11
Levi Deut. 33:8–11, S&H 562:11
Issachar S&H 562:11
8 *Zabulon* S&H 562:11
Joseph Gen. 49:22–26, S&H 589:19, *Joseph, not Ephraim* Hos. 4:17
Benjamin Deut. 33:12, S&H 582:9
Dan not sealed S&H 583:26

iii. *A numberless multitude before the throne.* Rev. 7:9, 10
These spiritual ideas are seen to be infinite. S&H 336:9

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;
10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

iv. *A sevenfold blessing is God's, forever and ever.* Rev. 7:11, 12
All reality belongs to Deity. S&H 513:26

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,
12. Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen.

v. *These with white robes washed in the blood of the Lamb are before the throne.* Rev. 7:13, 14
These purified by Christ, Truth, are at one with God. S&H 337:14

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?
14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation,

9 *a great multitude* Gen. 49:10, Rom. 11:26
Lamb Rev. 5:6 *white robes* I Pet. 1:15–23
palms in their hands John 12:12–19
10 *salvation* Luke 3:6, Heb. 5:9, S&H 593:20
to . . God and . . the Lamb Hos. 13:4, S&H 572:17
11 *round about the throne* S&H 16:20
four beasts Rev. 4:6, 7
14 *tribulation* John 16:33, S&H 571:22
washed Mis. 358:15
white in the blood No. 34:18

and have washed their robes, and made them white in the blood of the Lamb.

vi. *These serve God in His temple.* Rev. 7:15
These with the Christ consciousness constantly express Truth. Mis. 110:4

15. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them.

vii. *They shall hunger no more, fed by the Lamb.* Rev. 7:16, 17
Man is sustained by Christ, Truth, and maintained by God. S&H 507:3–6

16. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

15 *throne of God* Rev. 4:2
day Rev. 1:10
temple Rev. 21:3
shall dwell among them R.V. *shall spread His tabernacle over them* Ex. 29:45
16 *hunger no more* Isa. 49:10
nor any heat Ps. 121:6
17 *for the Lamb* John 10:9
shall feed R.V. *Shall be their shepherd and shall guide them unto fountains of waters of life*
fountains of waters Ps. 36:8, S&H 254:8, Rev. 21:6
wipe tears Isa. 25:8

VII. The Seventh Seal. *The opening of the seals and the sealing of the servants bring a period of silence.* Rev.8:1

The proof of matter's nothingness and Spirit's allness, ending *self-ignorance*, brings a calm. Ret. 60:11–20

CHAPTER VIII

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

1 *opened* S&H 15:11, Mis. 222:29
seventh seal Acts 17:22–31, My. 233:19
silence Hab. 2:20, Ret. 67:13
heaven Rev. 3:12
half an hour Mis. 339:2

THE THIRD VISION

THE SEVEN TRUMPETS OF TRUTH

THE PROOF OF MATTER'S NOTHINGNESS AND SPIRIT'S ALLNESS PRODUCES MENTAL CHEMICALIZATION, THEN REVELATION BY WOMAN

Revelation VIII:2 to XI:19

It came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city. JOSHUA 6:20

In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.
REVELATION 10:7

SCIENCE AND HEALTH 96:12–23
SCIENCE AND HEALTH 223:28–32

SYNOPSIS OF THE THIRD VISION

Revelation 8:2 to 11:19

THE trumpets of Truth herald the revelation to woman. The process of demonstrating the nothingness of matter and the allness of Spirit, brings mental chemicalization, and prepares thought to receive the revelation of the "little book." The spiritual realization — the foreword — which precedes this step in the order of spiritual unfoldment, is a prayer of consecration and self-immolation. The seven angels which were given seven trumpets "stood before God." They are angels of His presence. Self-immolation, prayer, and gratitude rise above chemicalization to revelation. "And the smoke of the incense . . with the prayers of the saints, ascended up before God out of the angel's hand."

By means of a varied and unique symbolism, the Revelator has depicted the purifying chemicalization brought about by the revelation of Christ, Truth. The sounding of the trumpets, affecting the different states and stages of mortal mind, produces different phases of chemicalization. With the sounding of the first trumpet of Truth, hail and fire, symbols of divine correction and purification, are cast upon the earth (material sense) with the result that a part of the trees, and all the green grass is burned. (1) Christ, Truth, starts in materialism a fire of purification.

The second angel sounds and "a great mountain burning with fire" is cast into the sea (hidden error) with the result that a part of the creatures of the sea are destroyed. (2) Christ, Truth, sets mortal mind boiling to its own destruction.

With the sounding of the third trumpet "a great star . . burning as it were a lamp" falls upon the rivers and fountains with the result that the waters are turned to wormwood. (3) Christ, Truth, shows that material knowledge is poisonous.

The fourth trumpet sounds and a smitten sun results in darkness. (4) Christ, Truth, discloses that material sense is dense ignorance.

When the fifth trumpet sounds a star with the key opens the bottomless pit, and out of the pit comes smoke, and out of the smoke come swarms of locusts. The Revelator fully describes the plague of the locusts, and thus symbolizes the torment of erroneous human beliefs. Their stings, which are as the sting of scorpions, signify pain, the sequence of the false belief of life in matter. (5) Christ, Truth, proves that the self-destruction of error through suffering is a woe to materialism.

The angels of the Euphrates, being loosed, their army of spiritual ideas makes way for the "mighty angel" with the "little book," and also the "reed like unto a rod." After John takes the "reed like unto a rod," the command comes to "Rise and measure the temple of God, and the altar, and them that worship therein." God through His angel, Christian Science (Revelation 10:1; Science and Health 558:1–19), says, "I will give power unto my two witnesses" (Revelation 11:3). Miscellany, page 346:29–2, reads, "Science and Health makes it plain to all Christian Scientists that the manhood and womanhood of God have already been revealed in a degree through Christ Jesus and Christian Science, His two witnesses." Two exponents or witnesses of Christian Science are Science and Health, "the little book," and the Church Manual,—"a reed like unto a rod." "Adhere to the teachings of the Bible, Science and Health and our Manual, and you will obey the law and gospel." (Miscellany, 251:29–2.) (6) Christ, Truth, proves that repentance, followed by the textbook of Christian Science and the Manual of the Mother Church, are a woe to materialism.

Man, purified from materialism, is free to enter the Holy of Holies. (7) Christ, Truth, proves that the spiritual understanding of God and man is the final woe to materialism.

THE THIRD VISION

THE SEVEN TRUMPETS OF TRUTH

THE PROOF OF MATTER'S NOTHINGNESS AND SPIRIT'S ALLNESS PRODUCES CHEMICALIZATION, THEN REVELATION BY WOMAN S&H 96:12–23

Revelation VIII:2 to XI:19

FOREWORD TO THE THIRD VISION. Rev. 8:2–6

I. THE FIRST TRUMPET. Earth tumultuous. Rev. 8:7

Christ, Truth, starts in materialism a fire of purification. S&H 97:21–28

II. THE SECOND TRUMPET. Sea troubled. Rev. 8:8, 9

Christ, Truth, sets mortal mind boiling to its own destruction. No. 20:26

III. THE THIRD TRUMPET. Rivers poisoned. Rev. 8:10, 11

Christ, Truth, shows that material knowledge is poisonous. No. 21:15–14

IV. THE FOURTH TRUMPET. Sun darkened. Rev. 8:12

Christ, Truth, discloses that material sense is dense ignorance. Mis. 2:3–8

FIRST WOE TO MATERIALISM

V. THE FIFTH TRUMPET. The star with a key opens the bottomless pit. Rev. 9:1–11

Christ, Truth, proves that the self-destruction of error through suffering is a woe to materialism. S&H 223:28

SECOND WOE TO MATERIALISM

VI. THE SIXTH TRUMPET. The angels of the Euphrates being loosed "a little book" and a "reed like unto a rod" are discovered. Rev. 9:13 to 11:13

Christ, Truth, proves that repentance, the textbook of Christian Science, and the Manual of The Mother Church, are a woe to materialism. My. 190:1

THIRD WOE TO MATERIALISM

VII. THE SEVENTH TRUMPET. The ark is seen in the opened temple of God. Rev. 11:15–19

Christ, Truth, proves that the spiritual understanding of God and man is the final woe to materialism. S&H 581:8–14

THE THIRD VISION

TYPES OF TRUTH	TYPES OF ERROR
Rev. 8:2 **seven angels seven trumpets**	Rev. 8:5 *earth*
Rev. 8:3 **another angel, altar, censer, golden altar**	Rev. 8:7 *trees, grass*
Rev. 8:4 **smoke of the incense**	Rev. 8:8 *sea, blood*
Rev. 8:5 **fire**	Rev. 8:9 *creatures . . in . . sea, ships*
Rev. 8:7, 8, 10, 12, Rev. 9:1, 13, Rev. 10:7, Rev. 11:15 **first to seventh angels, hail, fire**	Rev. 8:10 *rivers, fountains*
Rev. 8:8 **mountain**	Rev. 8:11 *waters, wormwood*
Rev. 8:10 **great star, lamp**	Rev. 8:12 *sun, moon, stars, night*
Rev. 8:11 **star . . Wormwood**	Rev. 8:13 *inhabiters of . . earth*
Rev. 8:12 **day**	Rev. 9:1 *bottomless pit*
Rev. 8:13 **Woe, woe, woe**	Rev. 9:2 *smoke*
Rev. 9:1 **star, key**	Rev. 9:3 *locusts, scorpions*
Rev. 9:2 **he (star), sun, air**	Rev. 9:4 *men which have not the seal of God*
Rev. 9:4 **grass, tree, seal of God**	Rev. 9:8 *hair, teeth*
Rev. 9:13 **four horns of . . altar**	Rev. 9:9 *breastplates, wings*
Rev. 9:14 **four angels, Euphrates**	Rev. 9:10 *tails*
Rev. 9:16 **two hundred thousand thousand**	Rev. 9:11 *kings, angel of . . pit*
Rev. 9:17 **horses, breastplates of fire, smoke, brimstone**	Rev. 9:15 *third part of men*
Rev. 9:19 **tails, heads**	Rev. 9:20 *rest of the men, idols*
Rev. 10:1 **mighty angel, cloud, rainbow**	Rev. 10:3 *seven thunders*
Rev. 10:2 **little book, right foot, left foot**	Rev. 10:6 *time, earth, sea*
Rev. 10:7 **prophets**	Rev. 10:7 *mystery*
Rev. 10:8 **the voice**	Rev. 10:11 *peoples, nations, tongues, kings*
Rev. 11:1 **reed, angel, temple of God, altar, them that worship**	Rev. 11:2 *court . . without the temple, Gentiles*
Rev. 11:3 **two witnesses**	Rev. 11:6 *heaven, waters, blood, plagues*
Rev. 11:4 **two olive trees, two candlesticks**	Rev. 11:7 *beast, pit*
Rev. 11:5 **fire**	Rev. 11:8 *street . . great city, Sodom, Egypt*
Rev. 11:10 **two prophets**	Rev. 11:10 *dwell upon earth*
Rev. 11:12 **cloud**	Rev. 11:15 *kingdoms of this world*
Rev. 11:15 **kingdoms of our Lord**	Rev. 11:18 *nations, the dead, them which destroy the earth*
Rev. 11:18 **thy wrath**	
Rev. 11:19 **temple of God, ark of his testament**	

THE THIRD VISION

TEXT	EXPLANATION
Seven trumpets. Rev. 8:2 to 11:19	**Truth exalted.** S&H 97:26
Hail. Rev. 8:7	**Divine correction.** Isa. 28:17
Earth. Rev. 8:7	**Materialism.** S&H 585:7
Sea. Rev. 8:8	**Mortal mind.** S&H 559:5–6
A great mountain burning with fire. Rev. 8:8	**Christianity understood and operative.** Mis. 328:6
Rivers. Rev. 8:10	**The ways of error.** S&H 593:14–17
*Star, Wormwood.** Rev. 8:11	**Christ, Truth.** My. 132:8
Waters — wormwood. Rev. 8:11	**Resistance to Truth.** My. 125:29–7
Sun, moon, stars darkened. Rev. 8:12	**Human doctrines waning.** S&H 134:14
An angel . . midst of heaven. Rev. 8:13	R.V. **An eagle, flying in midheaven.** Rev. 4:7

Three woes to materialism Rev. 8:13–11:19 Mis. 107:14–109:32

1. *Bottomless pit opened.* Rev. 9:1–11	**Nothingness of error revealed.** No. 42:11–18, Rev. 20:3
Star. Rev. 9:1	**Christ, Truth.** Rev. 22:16, Mis. 320:9
*Key.** Rev. 9:1	**Divine Science.** S&H 171:4
Smoke. Rev. 9:2	**Atmosphere of error.** S&H 273:29
*Locusts.** Rev. 9:1–11	**False human beliefs.** S&H 405:29
Torment of a scorpion. Rev. 9:5	**Suffering that does not kill but reforms.** S&H 296:16–30
Stings in their tails. Rev. 9:10	**Sharp experiences of material belief.** S&H 322:26
Abaddon. Rev. 9:11	*Apollyon,* — **destroyer.** Mis. 190:28
2. *The four angels of the Euphrates.** Rev. 9:14	1. **The Word,** 2. **Christ,** 3. **Christianity,** 4. **Christian Science.** S&H 585:16
Loose the four angels. Rev. 9:14	**The four representatives spiritually understood.** S&H 299:11
Army . . horsemen kill . . third part. Rev. 9:16–19	**Ideas of Truth war against materialism.** S&H 548:13
*Little book.** Rev. 10	**"Science and Health with Key to the Scriptures," by Mary Baker Eddy.**
*A reed like unto rod.** Rev. 11	**The Church Manual, by Mary Baker Eddy.**
The two witnesses Rev. 11:3	**Christ Jesus and Christian Science.** My. 346:29–2
3. *The mystery of God finished.* Rev. 11:15–19	**The seventh Trumpet of Truth heralds the perfect understanding of God.** Rev. 10:7, Mark 4:11
Ark in the temple Rev. 11:19	See S&H 581:8–14

* See Index.

FOREWORD

TO

THE THIRD VISION

THE REVELATOR'S REALIZATION OF TRUTH

Revelation VIII:2–6, O.B. 76

"The smoke . . with the prayers . . ascended up before God." Rev. 8:4

Self-immolation and prayer precede the declarations of Truth which bring chemicalization, then revelation by woman. S&H 1:1

2. And I saw the seven angels which stood before God; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

2 *seven* Rev. 1:4
stood before God S&H 209:31–32
seven trumpets Josh. 6:8
trumpets Rev. 1:10

3 *angel . . at the altar* S&H 454:21–22
a golden censer Lev. 16:12, 13
incense Ps. 141:2, Hea. 2:25
saints Rev. 5:8
the golden altar Ex. 29:37, Matt. 5:23, 24
golden Rev. 21:15
the throne Rev. 4:2

4 *smoke of the incense* My. 37:4
prayers of saints Man. 42:1, Rev. 5:8
ascended up before God II Cor. 5:8, S&H 14:1; S&H 3:12

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels which had the seven trumpets prepared themselves to sound.

5 *fire of the altar* Ps. 18:6–8, 13, Ret. 94:9, Rev. 4:5
cast . . into the earth S&H 104:13
earth Rev. 8:7
there were voices Ex. 19:16–19, Mis. 16:30–12

6 *seven angels* Matt. 13:41, 42
seven trumpets Rev. 1:10
prepared themselves to sound S&H 559:8–16, S&H 307:31–4

THE THIRD VISION

THE SEVEN TRUMPETS OF TRUTH

THE PROOF OF MATTER'S NOTHINGNESS AND SPIRIT'S ALLNESS PRODUCES CHEMICALIZATION, THEN REVELATION BY WOMAN

S&H 96:12–23

Revelation VIII:7 to XI:19

I. The First Trumpet. *Earth tumultuous.* Rev. 8:7

Christ, Truth, starts in materialism a fire of purification. S&H 97:21–28

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

II. The Second Trumpet. *Sea troubled.* Rev. 8:8, 9

Christ, Truth, sets mortal mind boiling to its own destruction. No. 20:26

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

7 *the first angel sounded* S&H 223:25
there followed hail . . fire . . blood Ex. 9:23–26, Isa. 28:16, 17, S&H 401:16, Mis. 1:16
earth I Cor. 15:48–54, S&H 338:12, Hea. 2:1–9
the third part Mis. 210:4–7
trees Isa. 2:11–17, Rev. 7:1
green grass . . burnt up Mark 4:1–6, 16, 17

8 *great mountain* Mis. 17:1–12
sea Ps. 93:4, Isa. 57:20, S&H 569:14–24, Rev. 21:1
became blood Ex. 7:20, Rev. 11:6

9 *creatures . . died* Isa. 50:1, 2
ships . . destroyed Isa. 2:12, 16–18

III. The Third Trumpet. *Rivers poisoned.* Rev. 8:10, 11
Christ, Truth, shows that material knowledge is poisonous. No. 21:15–14

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;
11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

IV. The Fourth Trumpet. *Sun darkened.* Rev. 8:12, 13
Christ, Truth, discloses that material sense is dense ignorance. Mis. 2:3–8

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.
13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabiters of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

10 *great star* Mis. 164:11
lamp Ps. 119:105, John 1:6–14, S&H 510:9
rivers S&H 593:14–17
11 *Wormwood* Jer. 9:13–16, My. 125:29–7, O.B. 97
waters My. 126:4 only
bitter Ex. 15:22–27
12 *sun . . smitten* Matt. 27:39–45, Mis. 2:6–8
third part . . darkened S&H 504:28–29
darkened Job 38:2, Eph. 4:18, Mis. 53:23
day shone not Ezek. 32:2, 7, 8, My. 116:22–12
day Rev. 1:10
night likewise Isa. 13:9–11, Rev. 21:25
13 *angel* R.V. *eagle*
to the inhabiters of the earth R.V. *for them that dwell on the earth* S&H 225:29
three angels . . to sound S&H 226:25–25 n.p., Rev. 9:1
woe, etc., Mis. 107:14 to 109:32, Ret. 30:10–24, Rev. 11:19, O.B. 97

FIRST WOE TO MATERIALISM

V. The Fifth Trumpet. *The star with a key opens the bottomless pit.* Rev. 9:1–12

Christ, Truth, proves that the self-destruction of error through suffering is a woe to materialism. S&H 223:28

CHAPTER IX

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

1 *star* Mis. 320:17, Rev. 2:28
earth Rev. 8:5
key Rev. 3:7
bottomless pit Isa. 38:17, 18, Un. 60:7, Rev. 20:3
2 *opened* Matt. 10:26, S&H 542: 19–21, My. 288:2–3
smoke . . of the pit S&H 205:15, S&H 403:14–20
sun . . darkened Joel 2:1, 2, S&H 91:16–17, S&H 242:15 only
3 *out of the smoke* S&H 273:29–3
locusts Ex. 10:3, 4, 13, S&H 115: 19–24, Mis. 107:14
scorpions I Kings 12:11, Luke 10:19
power as . . scorpions S&H 405: 19 only
4 *not hurt . . grass* S&H 516:13–16
seal of God Rev. 7:2
5 *tormented* S&H 6:11–14
torment Matt. 10:28, S&H 129: 13–16, S&H 203:25–27
torment of a scorpion S&H 405:22
striketh Mis. 294:17

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

12. One woe is past; and, behold, there come two woes more hereafter.

6 *seek death . . not find it* Mis. 53:7
7 *shapes of . . locusts* S&H 86:13
like . . horses Hab. 1:8 to colon, S&H 91:22
horses — to Israelites an object of terror. Hastings
crowns like gold S&H 91:25, Rev. 6:2
faces of men S&H 91:27
8 *hair . . of women* S&H 91:29
teeth . . of lions S&H 91:32
9 *breastplates of iron* S&H 92:3
many horses running to battle R.V. *many horses rushing to war*
10 *stings* S&H 563:29, Mis. 209:32
11 *king over them* John 14:30, S&H 122:1
bottomless pit Rev. 20:3
Abaddon Mis. 190:28–2
12 *One woe is past* Rev. 9:1–11
two woes more Rev. 9:13 to 11:19, O.B. 98

SECOND WOE TO MATERIALISM

VI. The Sixth Trumpet. *The angels of the Euphrates being loosed "a little book" and a "reed like unto a rod" are discovered.* Rev. 9:13 to 11:14

Christ, Truth, proves that repentance, the textbook of Christian Science, and the Manual of The Mother Church, are a woe to materialism. My. 190:1

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

15. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

13 *the four horns* Ex. 27:1, 2, Ps. 118:27, Matt. 18:18, No. 31:17–1
the golden altar . . before God S&H 481:2, Mis. 120:1, Rev. 8:3
golden Rev. 21:15

14 *Loose the four angels* S&H 577: 12–19, Ret. 31:9–4
Euphrates Gen. 15:18, Jer. 13: 1–11, S&H 585:16, Rev. 16:12, O.B. 103

15 *day* Rev. 1:10
year S&H 598:19 only
third part Rev. 8:7

16 *army of . . horsemen* Ex. 14:14, Ps. 68:17, Isa. 5: 26–30, Matt. 26:53

17 *vision* Greek *orasis — to discern clearly*
breastplates of fire Ex. 28:29, 30, S&H 595:11–16
fire . . smoke . . brimstone Mis. 237:2
fire S&H 586:13

18. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

19. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

CHAPTER X

1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

18 *by these three* Luke 17:29, 30
third part of men S&H 426:31–32
20 *repented not* Mis. 109:30–3
idols Ex. 20:3–5 to colon, Isa. 44:9–11, S&H 470:5, S&H 587:9
21 *sorceries* Rev. 18:23
1 *angel, heaven, clothed with a cloud, rainbow, face as . . the sun, feet as pillars of fire* S&H 558:9
fire Rev. 4:5
2 *a little book open, right foot upon the sea, left foot on the earth* Ezek. 2: 9, 10, S&H 559:1–8, O.B. 80
3 *loud voice, lion roareth, seven thunders* S&H 559:8–16
thunders S&H 288:14
4 *Seal up* Dan. 12:4, 8–10, Un. 6: 10–13

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer:

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

5 *the angel which I saw . . upon the sea and . . the earth* S&H 559:1–8

6 *time no longer* S&H 468:27–1, S&H 44:5
time S&H 595:17

7 *days of the . . seventh angel* Rev. 11:15
seventh angel S&H 292:1
mystery of God My. 126:7–13, No. 38:9–16, Ret. 37:16
the mystery of God should be finished, as he hath declared to his servants the prophets R.V. *then is finished the mystery of God, according to the good tidings which he declared to his servants the prophets*
prophets Num. 11:27–29, Luke 1:76–79, S&H 593:4

8, 9 *take the little book, eat it up, make thy belly bitter, in thy mouth sweet as honey* Ezek. 3:1–3, S&H 559:16

10 *sweet . . bitter* My. 230:5–9

11 *prophesy again* Acts 1:8
peoples, and nations, and tongues Pan. 13:18

CHAPTER XI

1. And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.

3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

1 *reed like . . a rod* Ezek. chapters 40, 41, 42, Mis. 148:8, O.B. 81
Rise, and measure Zech. 2:1–5, My. 229:20
temple of God I Cor. 3:17, S&H 583:12–19, Rev. 21:22
altar from two Greek words meaning *sacrifice* and *wild beast*
them that worship therein S&H 140:16

2 *the court . . leave out* S&H 141:21
measure it not Man. 104:3, My. 229:29–4
tread under foot Greek *pateo, — to trample,* Dan. 8:12–14 Matt. 7:6, Ret. 75:1

3 *two witnesses* My. 346:29
sackcloth Jonah 3:5–10, Matt. 12:41

4 *two olive trees* Zech. 4:11–14
candlesticks Rev. 1:12
God of the earth Gen. 1:1, Ps. 24:1, S&H 17:1–3
earth Rev. 5:3

5 *fire* Rev. 4:5
he must in this manner be killed Mis. 118:28

6 *turn them to blood* Rev. 8:8
plagues Rev. 21:9

7. And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

7 *beast* Rev. 13:1, Rev. 20:2
bottomless pit Rev. 20:3
8 *in the street* Mis. 274:16–6
Sodom Jer. 23:14, No. 7:10
where also our Lord was crucified Matt. 23:37–39, '01, 14:2
10 *they that dwell upon the earth . . rejoice* John 16:20
earth Rev. 10:2
make merry Chr. 53:21
two prophets tormented S&H 329:21
prophets Rev. 10:7
11 *After three days and a half* S&H 110:17, My. 165:5
stood upon their feet John 16:25
12 *Come up* Rom. 8:19, S&H 115:25–3
ascended . . in a cloud Acts 1:9–11, Rev. 10:1
13 *tenth part of . . city fell* S&H 329:32–2
remnant R.V. *the rest*
gave glory Jer. 9:24
the God of heaven Dan. 2:44, Mis. 16:9–23, Rev. 4:2

14. The second woe is past; and, behold, the third woe cometh quickly.

THIRD WOE TO MATERIALISM

VII. The Seventh Trumpet. *The ark is seen in the opened temple of God.* Rev. 11:15–19

Christ, Truth, proves that the spiritual understanding of God and man is the final woe to materialism. S&H 581:8–14

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

14 *second woe is past* Rev. 9:13 to 11:13
third woe cometh quickly Rev. 11:15–19, O.B. 98
15 *the seventh angel sounded* Josh. 6:1–5, S&H 291:5, S&H 292:1, S&H 427:30, Rev. 10:7
the kingdoms of this world . . kingdoms of our Lord Isa. 2:2, 3 S&H 116:1–3, S&H 16:31, Rev. 12:10
Christ S&H 583:10, Rev. 1:1
he shall reign for ever and ever Dan. 2:44, I Cor. 15:24–28
16 *seats* Rev. 4:4
17 *Almighty* Rev. 1:8
18 *the nations were angry* Ps. 2:1–3
thy wrath Rev. 14:10
prophets Rev. 10:7
saints Rev. 5:8

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake and great hail.

19 *And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament* R.V. *And there was opened the temple of God that is in heaven; and there was seen in his temple the ark of his covenant* S&H 583:12–13, Rev. 15:5

seen in his temple Heb. 9:24, My. 188:7–22

ark Josh. 6:12–20, I Sam. 5:1–5, Heb. 9:3, 4, S&H 581:8–14

there were lightnings Ps. 97:4, Rev. 8:5

great hail Rev. 8:7

THE FOURTH VISION

THE WOMAN AND THE DRAGON

WOMAN'S REVELATION BRINGS FORTH CHRISTIAN SCIENCE, AND ERROR VAINLY RESISTS IT

Revelation XII:1 to XIV:20

O thou afflicted, tossed with tempest, and not comforted, . . . all thy children shall be taught of the Lord; and great shall be the peace of thy children.

Isaiah 54:11, 13

No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn.

Isaiah 54:17

Science and Health 560:11
Science and Health 565:13

SYNOPSIS OF THE FOURTH VISION

Revelation 12:1 to 14:20

THE revelation of the truth of being, the denial of error, the affirmation and the demonstration of Truth, as portrayed by the first, second, and third visions, prepare consciousness for Christian Science. (1) God's revelation of Himself through woman brings forth Christian Science.

John presents the spiritual idea as "a woman clothed with the sun." Christian Science or this revelation is typified by "a man-child." Error vainly resists this revelation. The Revelator has depicted this resisting error as a great red dragon which he also calls "Satan and his angels." Spiritual strength casts out false belief. Evil is discerned to be powerlessness and nothingness in the presence of spiritual revelation. (2) Error vainly resists Christian Science.

The error which was cast out of heaven pursues its self-annihilating warfare in the realm of material sense, "Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Meanwhile the spiritual idea, on the strong pinions of revelation and demonstration, escapes from the persecuting arguments of material sense. (3) Understanding and demonstration during error's resistance support Christian Science.

"A beast . . out of the sea" wars blasphemously. This phase of the carnal mind is depicted as rising out of the sea (hidden error) and is described as a beast with seven heads, and ten horns with crowns, a beast with characteristics of leopard, bear, and lion, a beast which gets its power, seat, and great authority from the dragon, — the belief in a power apart from God — belief in another creation which wars against the spiritual idea. Thus the Revelator has pictured the error of

the first seal — lust. The word as used by the translators of the New Testament includes all there is of the carnal mind. The beast opens his mouth in "blasphemy against God, . . and His tabernacle, and them that dwell in heaven." He makes "war with the saints." Only those worship the beast who dwell upon the earth (material sense). But his methods are retributive, — "He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword." (4) Lust impiously opposes Christian Science.

Imitating the appearance of the Lamb, a second beast "out of the earth" deceives by miracles. He exercises the power of the first beast. He operates through deception. "He causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads." (5) Hypocrisy subtly counterfeits Christian Science.

Science uncovers the hypocrisy of error coming in the name of good, and destroys it with truth. Victory over the enemies of the spiritual idea brings salvation from material sense. (6) Lust and hypocrisy fall before Christian Science.

Even as the vain resistance of error is being enacted in the apocalyptic drama, the Revelator beholds on mount Sion the Lamb, and with him the redeemed. There are with him "an hundred and forty and four thousand," the same number as those sealed with "the seal of the living God." They are the children of Israel. They have no mark of the beast, for the Father's name is written in their foreheads. They sing a new song of the allness of Truth and the nothingness of error. They "keep the commandments of God, and have the faith of Jesus." They have part in the first resurrection, — salvation from the belief in sin, sickness, and death, — and their works follow them. An abundant harvest is reaped, and a mighty vintage is gathered as (7) the healing work of Christ Jesus repeats itself in Christian Science.

THE FOURTH VISION

THE WOMAN AND THE DRAGON

WOMAN'S REVELATION BRINGS FORTH CHRISTIAN SCIENCE, AND ERROR VAINLY RESISTS IT S&H 559:32–2

Revelation XII:1 to XIV:20

I. "A woman clothed with the sun . . . brought forth a man child." Rev. 12:1–6

Woman's revelation brings forth Christian Science. S&H 562:22–28

II. The dragon futilely fights Michael and his angels. Rev. 12:7–12

Error vainly resists Christian Science. S&H 225:8

III. The woman persecuted, flies with eagle's wings into the wilderness. Rev. 12:13–17

Understanding and demonstration during error's resistance support Christian Science. My. 251:29–2

IV. The beast out of the sea wars blasphemously. Rev. 13:1–10

Lust impiously opposes Christian Science. S&H 27:28–8

V. The beast out of the earth deceives by miracles. Rev. 13:11–18

Hypocrisy subtly counterfeits Christian Science. '02, 1:10

VI. The Lamb's followers see Babylon fallen and idolatry forever tormented. Rev. 14:1–13

Lust and hypocrisy fall before Christian Science. S&H 380:4

VII. The Son of man reaps the earth and the angel gathers the vine. Rev. 14:14–20

The healing work of Christ Jesus repeats itself in Christian Science. Mis. 252:17–5

THE FOURTH VISION

TYPES OF TRUTH	TYPES OF ERROR
Rev. 12:1 **heaven, woman, clothed . . sun, moon . . under her feet, crown of twelve stars**	Rev. 12:3 *red dragon, seven heads, ten horns, seven crowns*
Rev. 12:2 **with child**	Rev. 12:4 *tail drew . . stars of heaven*
Rev. 12:5 **man child, rod of iron**	Rev. 12:5 *all nations*
Rev. 12:6 **wilderness**	Rev. 12:7 *dragon . . his angels*
Rev. 12:7 **Michael . . his angels**	Rev. 12:9 *Satan, whole world, earth*
Rev. 12:11 **blood of the Lamb**	Rev. 12:10 *the accuser*
Rev. 1:5 **word of . . testimony**	Rev. 12:12 *inhabiters of the earth . . sea, great wrath, the devil*
Rev. 12:12 **ye heavens, ye that dwell, woe**	Rev. 12:14 *face of the serpent*
Rev. 12:14 **two wings, eagle, wilderness, her place**	Rev. 12:15 *flood*
Rev. 12:16 **earth helped . . woman**	Rev. 13:1 *sand of the sea, beast, seven heads, ten horns, ten crowns*
Rev. 12:17 **remnant of . . seed**	Rev. 13:2 *leopard, feet of a bear, mouth of a lion*
Rev. 13:7 **saints**	Rev. 13:8 *all that dwell . . earth, names . . not written*
Rev. 13:8 **book of life**	Rev. 13:11 *another beast, two horns like a lamb, spake as a dragon*
Rev. 14:1 **mount Sion, 144,000, Father's name, foreheads**	Rev. 13:12 *first beast, earth and them that dwell*
Rev. 14:2 **many waters, thunders, harpers**	Rev. 13:13 *fire*
Rev. 14:3 **new song, beasts**	Rev. 13:14 *miracles, image of the beast, sword*
Rev. 14:4 **virgins, firstfruits**	Rev. 13:16 *all . . small . . great etc., a mark, right hand, foreheads*
Rev. 14:6 **everlasting gospel**	Rev. 13:17 *the name, the number of his name*
Rev. 14:7 **hour of . . judgment, heaven, earth, sea, fountains**	Rev. 14:6 *them . . on the earth, nation, kindred, tongue, people*
Rev. 14:10 **wrath, cup . . indignation, fire, brimstone**	Rev. 14:8 *Babylon, all nations, wine of the wrath*
Rev. 14:14 **white cloud, Son of man, crown, sickle**	Rev. 14:9 *any man*
Rev. 14:15 **temple, Thrust in thy sickle, reap**	
Rev. 14:18 **altar, fire, clusters of the vine**	
Rev. 14:19 **winepress, wrath of God**	

THE FOURTH VISION

TEXT	EXPLANATION
*A woman.** Rev. 12:1, 2	God's messenger. S&H 560:10, 562:24
Crown of twelve stars. Rev. 12:1	Those who let their light shine in healing. S&H 562:11
A great red dragon. Rev. 12:3	See S&H 593:7
A man child. Rev. 12:5	Christian Science. Mis. 166:10–26
A rod of iron. Rev. 12:5	Divine Science. S&H 565:13–18
Wilderness. Rev. 12:6, 14	See S&H 597:16, S&H 566:1
Satan with his angels. Rev. 12:9	Mortal mind one with its beliefs. S&H 567:18–27
Cast out. Rev. 12:9	Demonstrated as nothingness. S&H 567:23–27
*Two wings of a great eagle.** Rev. 12:14	Understanding and demonstration. Ex. 19:4, Ret. 32:1
Beast out of the sea wars. Rev. 13:1–10	Lust wars against Christian Science. S&H 567:27, Mis. 222:15–5
Beast out of the earth, number 666. Rev. 13:11–18	Hypocrisy counterfeits Christian Science. Mis. 368:11–5
The followers of the Lamb. Rev. 14:1–5	The loyally obedient. '02, 17:3
Three Angels. Rev. 14:6–10	
1. *Everlasting gospel.* Rev. 14:6, 7	Christian Science. S&H 150:4
2. *Babylon is fallen.* Rev. 14:8, Rev. 18:2, 21	Error is nought. S&H 581:17–22
3. *Idolatry tormented.* Rev. 14:9–11	Evil is self-destructive. S&H 481:24–32
A white cloud. Rev. 14:14	Divine Science. S&H 566:9
The sharp sickles. Rev. 14:14–20	The "sharp sickle" of the "Son of man." Science demonstrated by Christ Jesus. S&H 476:32–4
	The "sharp sickle" of the angel of "the temple which is in heaven." Science revealed in Science and Health. My. 269:17–20
Winepress. Rev. 14:20	The healing work of Christian Science. Un. 58:5
Harvests gathered. Rev. 14:14–20	Christian Science harvests its healing. S&H 348:26, '01, 11:3

* See Index

THE FOURTH VISION

THE WOMAN AND THE DRAGON

WOMAN'S REVELATION BRINGS FORTH CHRISTIAN SCIENCE, AND ERROR VAINLY RESISTS IT
S&H 559:32–2

Revelation XII:1 to XIV:20

I. *"A woman clothed with the sun . . . brought forth a man child."* Rev. 12:1–6

Woman's revelation brings forth Christian Science. S&H 562:22–28

CHAPTER XII

1. And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2. And she being with child cried, travailing in birth, and pained to be delivered.

3. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads.

1 *there appeared . . a woman* Peo. 11:2
heaven S&H 560:10–11
a woman clothed with the sun S&H 560:11–562:7, Mis. 99:32
the moon under her feet S&H 562:7
a crown of twelve stars S&H 562:11, Pul. 27:20

2 *with child* Mis. 166:10, Mis. 167:14–2
travailing in birth Isa. 66:7, 8, S&H 562:24, Mis. 253:16–29

3 *a great red dragon, seven heads, ten horns* Gen. 3:1, Dan. 7:24–27, S&H 563:1–22
dragon Mis. 254:18
seven heads S&H 129:16

4. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

II. *The dragon futilely fights Michael and his angels.* Rev. 12:7–12

Error vainly resists Christian Science. S&H 225:8

7. And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,

8. And prevailed not; neither was their place found any more in heaven.

9. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world:

4 *his tail drew . . the stars* Dan. 8:10, Jude 1:13, S&H 563:27–12
stars of heaven . . cast . . to . . earth Mis. 254:18–20
earth Rev. 10:2
dragon Rev. 12:3
stood before the woman S&H 268:9
5 *a man child, rule all nations, a rod of iron, caught up unto God* S&H 565:9–28
a man child Isa. 9:6, 7
caught up unto God Luke 24:50, 51, S&H 334:10, Un. 51:20–14
6 *fled into the wilderness* Matt. 2:13–15, S&H 597:16 *Spontaneity*
place prepared of God Ex. 23:20, Ps. 91:1
a thousand two hundred and threescore days Rev. 12:14
7 *And there was war in heaven* S&H 130:15–19, S&H 568:5–7
Michael and his angels, the dragon fought S&H 566:29–1
the dragon . . and his angels S&H 564:4
8 *prevailed not* S&H 567:9
9 *great dragon* Rev. 12:3
dragon . . cast out S&H 567:18–27, S&H 533:26
old serpent Gen. 3, S&H 594:1
Devil S&H 584:17
Satan S&H 580:28–2
Satan . . cast out John 12:28–31

he was cast out into the earth, and his angels were cast out with him.

10. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

III. *The woman persecuted, flies with eagle's wings into the wilderness.* Rev. 12:13–17

Understanding and demonstration during error's resistance support Christian Science. My. 251:29–2

13. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.

10 *Now is come salvation* Ps. 96: 10–13
kingdom of our God Pul. 10:27, Rev. 11:15
Christ Rev. 1:1
accuser . . cast down S&H 568: 24–30

11 *blood of the Lamb* Rev. 1:5
word of . . testimony Mis. 149:4, Man. 47:11
loved not their lives Luke 14:26

12 *rejoice ye heavens, the inhabiters of the earth and of the sea, the devil . . hath but a short time* S&H 569:6–28
Woe to the inhabiters of the earth Rev. 8:13
inhabiters of the earth Rev. 1:7

13 *dragon* Rev. 12:3
persecuted John 15:18–20, S&H 92:21, S&H 28:6

14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

15. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood.

16. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

IV. *The beast out of the sea wars blasphemously.* Rev. 13:1–10
Lust impiously opposes Christian Science. S&H 27:28–6

CHAPTER XIII

1. And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns,

14 *two wings* Deut. 32:11, Mis. 86:28, Po. 18:1–5 n.p., Rev. 4:8
great eagle Ex. 19:3–6, My. 337:11–22
that she might fly Isa. 40:31
wilderness Ex. 13:17, 18, S&H 597:16 *Spontaneity*, Rev. 12:6
time, and times, and half a time Greek *xairos, — a short while* Dan. 7:25
face of the serpent S&H 503:12, Mis. 346:7–21, Rev. 12:3
15 *cast out . . a flood* S&H 570:14–21, Mis. 373:3
16 *the earth helped the woman* S&H 570:22
the flood Isa. 59:19
dragon Rev. 12:3
17 *dragon was wroth with the woman* Hea. 9:28
make war with . . her seed Gen. 3:15, Un. 45:3–28
remnant of her seed Ezek. 14:22, 23, Mis. 356:16, Mis. 357:13
commandments Rev. 22:14
testimony of Jesus Rev. 19:10
1 *sand* Mis. 298:15 only, Un. 9:12
beast Greek *therion, — wild beast* Eccl. 3:21, Mark 1:13, S&H 567:27, Mis. 36:10, O.B. 101
beast . . out of the sea Dan. 8:1–12, Isa. 27:1
seven heads and ten horns Rev. 12:3

and upon his horns ten crowns, and upon his heads the name of blasphemy.

2. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

4. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5. And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months.

6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

7. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.

1 *blasphemy* Mark 3:29, No. 18: 2–6, Rev. 2:9
2 *like a leopard* Dan. 7:4–6
feet of a bear Prov. 28:15
mouth of a lion Ps. 7:1, 2, Dan. 7:4
dragon gave him his power Rev. 12:3
3 *wounded to death* Gen. 3:15
deadly wound . . healed Mis. 145:15 **4** *dragon* Rev. 12:3
5 *forty and two months* Rev. 12: 6, 14
6 *tabernacle* Rev. 11:19, Rev. 15:5
them that dwell in heaven Rev. 12:12
heaven Rev. 3:12
7 *make war with the saints* Mis. 254:10
kindreds, and tongues, and nations Rev. 10:11
8 *all that dwell upon the earth* Rev. 1:7, Rev. 12:12
book of life My. 257:28–3, Rev. 20:12
Lamb slain S&H 334:10–24, My. 185:16, Rev. 5:6

9. If any man have an ear, let him hear.

10. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

V. *The beast out of the earth deceives by miracles.* Rev. 13:11–18
Hypocrisy subtly counterfeits Christian Science.
'02, 1:10

11. And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

12. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed.

13. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men,

14. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

15. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause

9 *ear* Rev. 2:7
10 *killed with the sword* S&H 542:18
patience . . of the saints Ret. 86:1, Rev. 1:9
11 *another beast* Rev. 13:1, Rev. 19:20
earth Rev. 10:2
two horns like a lamb Matt. 7:15, S&H 567:31–1
spake as a dragon S&H 563:8–10, Rev. 12:3
12 *all the power* Luke 4:6
first beast Rev. 13:1
deadly wound . . healed Rev. 13:3
13 *he doeth great wonders* Ex. 7:11, II Thess. 2:3–12, S&H 185:11–17
fire Rev. 14:18
14 *deceiveth . . by . . miracles* Mark 13:22, S&H 266:20, Mis. 175:18–31
miracles Matt. 12:22–30, S&H 591:21
wound by a sword Rev. 13:3
15 *image of the beast* Rom. 1:22–32, S&H 327:13–14
be killed Mis. 302:1

that as many as would not worship the image of the beast should be killed.

16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.

VI. *The Lamb's followers see Babylon fallen and idolatry forever tormented.* Rev. 14:1–13

Lust and hypocrisy fall before Christian Science. S&H 380:4

CHAPTER XIV

1. And I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3. And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could

16 *to receive a mark* S&H 542:8–9, S&H 555:9
17 *no man might buy or sell* S&H 597:20–21 to first period, Mis. 269:28–4
had the mark Rev. 16:2
mark Mis. 113:4
18 *the beast* Rev. 13:1
a man Mis. 294:2
Six hundred threescore and six R.V. *Six hundred and sixty and six*

1 *Lamb* S&H 567:31–5, Rev. 5:6
mount Sion Heb. 12:22–24, S&H 599:6–7
written II Cor. 3:3 to semi-colon
2 *heaven* Rev. 3:12
voice of . . waters Rev. 1:15
voice of harpers Mis. 78:1
3 *new song* Ps. 98:1–3, My. 166:21, Rev. 5:9
four beasts Rev. 4:6
which were redeemed Mark 4:20
redeemed from . . earth Rev. 10:2

learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb.

5. And in their mouth was found no guile: for they are without fault before the throne of God.

6. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,

7. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.

8. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

4 *they are virgins* II Cor. 11:2
follow the Lamb John 10:27
firstfruits Prov. 3:9, 10, I Cor. 15:20–23, James 1:18
5 *in their mouth was found no guile* R.V. *in their mouth was found no lie*
without fault . . before throne Jude 24, 25
6 *angel* Rev. 1:1
midst of heaven Rev. 8:13
everlasting gospel S&H 127:26
nation . . tongue Mis. 363:30
7 *Fear God* Ps. 25:14, S&H 340:7
hour of . . judgment . . come Rev. 19:1, 2
earth Rev. 5:3
8 *Babylon is fallen* Jer. 51:6–13, S&H 581:17, Rev. 18:2
wine S&H 598:17 *Error*
9 *beast and his image* Rev. 13:1, Rev. 13:15
receive his mark S&H 572:8, Rev. 13:16

10. The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

VII. *The Son of man reaps the earth and the angel gathers the vine.* Rev. 14:14–20

The healing work of Christ Jesus repeats itself in Christian Science. Mis. 252:17–5

14. And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

10 *wine* S&H 598:17 to second period
wrath of God, I John 4:16–19, S&H 22:27–11, Mis. 122:27–28 n.p., O.B. 99
without mixture Ret. 34:1–5
tormented . . in presence of . . angels Jer. 15:14–20, Luke 15:7
11 *day* Rev. 8:12
worship . . beast Rev. 13:1, Rev. 14:9
worship . . his image Rev. 13:15
mark of his name Rev. 16:2
12 *patience* Rev. 1:9
commandments Rev. 22:14
13 *Blessed* Un. 2:20–7
rest from . . labors Heb. 4:9–11
works do follow Mark 16:15–20
14 *a white cloud* Ex. 13:21, 22, Matt. 17:5, Acts 1:9 S&H 566:9
the Son of man S&H 132:24
a golden crown Isa. 28:5, 6, S&H 451:6
the sharp sickle of the Son of man S&H 473:26, My. 269:17–20

15. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17. And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

20. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

15 *angel . . out of the temple* S&H 482:19–22
harvest of the earth is ripe Joel 3:13 Matt. 13:24–30, 36–43
16 *the Son of man reaps with his sickle* S&H 476:32–4
17 *angel . . of the temple . . in heaven* Pul. 2:22–12, S&H 98:15
this angel's sharp sickle Chr. 53: 13–20
18 *angel . . from the altar* S&H 410:15, S&H 252:31–8
power over fire S&H 586:13
grapes . . fully ripe Mis. 356:10
19 *the angel of the temple in heaven with his sickle gathers the vine* John 15:5, S&H 473:10–12, S&H 600–700
winepress of the wrath of God Mis. 321:19, My. 202:27, Rev. 14:10
wrath of God Rev. 15:1–8
20 *winepress . . trodden without the city* Isa. 63:3–9, Mis. 301:28
blood came out of the winepress Matt. 26:27–29, No. 33:17–22

THE FIFTH VISION

THE SEVEN VIALS OF WRATH

RESISTANCE TO SCIENCE INDUCES THE PLAGUES OF PHYSICAL SENSE

Revelation XV:1 to XVIII:24

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

Revelation 15:1

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

John 3:16

Science and Health 575:1
Science and Health 241:1

SYNOPSIS OF THE FIFTH VISION

Revelation 15:1 to 18:24

THE resistance of the carnal mind to the revelation of Science brings the plagues of physical sense. By means of the vials of wrath poured by the angels having the seven last plagues, John has presented this resistance of carnality. The angels with the seven last plagues are messengers of Truth and Love. They pour out the demands of divine Principle. In the realization of Truth — the foreword — which precedes the vision, spiritual sense discerns that the plagues of sense are overcome (1) through spiritual reflection; (2) by acknowledging the allness and all-power of Truth; (3) through love for and the demonstrations of Truth; (4) through the healing work of divine Love in Christian Science.

The symbols by which these metaphysical facts are presented include "a sea of glass mingled with fire," the "song of Moses," "the song of the Lamb," and the "tabernacle of the testimony" opened in heaven. Out of this temple come the seven angels having the seven last plagues, their raiment of white and girdles of gold signifying service within the sanctuary. It is one of the four living beings which gave to them the seven golden vials full of the wrath of God. The presence, glory, and power of God fill the temple. Nothing unlike good can enter the sanctuary of Spirit, even as it is written of the city of God, "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

The vials of wrath, affecting the different states and stages of mortal mind, produce different phases of self-destructive resistance. The apocalyptic language used by the Revelator in depicting this resistance is in some ways similar to that used in the vision of the seven trumpets of Truth. The first

vial of wrath is poured upon the earth and it is shown that (1) resistance to Science by materialism brings a self-destroying plague of festering corruption. The second angel pours out his vial of wrath upon the sea and it is discerned that (2) resistance to Science by mortal mind brings a self-exterminating plague of deadening doctrines. The third vial of wrath is poured upon the rivers and fountains of waters with the result that (3) resistance to Science by material knowledge brings a self-annihilating plague of poisonous propaganda. The fourth angel pours his vial upon the sun and it follows that (4) resistance to Science by material sense brings a self-consuming plague of sensualism. The fifth vial of wrath is poured upon the throne of the beast and darkness follows, showing that (5) resistance to Science by human will-power brings a self-extinguishing plague of suffering. The sixth vial is poured upon the river Euphrates and its waters are dried showing that (6) resistance to Science by liberated thought brings a self-devouring plague of perversions of Science. The seventh angel pours his vial into the air and there is a mighty earthquake — so mighty that the great city of Babylon is divided into three parts. It is discerned that (7) resistance to Science by the carnal mind brings a self-ending plague of mystery, confusion, and abomination. Christian Science operative in consciousness brings to light the hidden errors of which the carnal mind consists. Science analyzes the error, uncovers its nothingness, and annihilates its supposed reality and power. In chapters 17 and 18 is presented a magnificent description of the downfall of carnality. The space which John has given to the downfall of carnality denotes the place it has in the warfare which is making Christian Science manifest in consciousness.

There is no mystery in revelation. There is no confusion in Truth. There is no place for abominations of the earth in Christian Science. The Revelator graphically depicts the overthrow of all resistance to the revelation of Christ, Truth.

THE FIFTH VISION

THE SEVEN VIALS OF WRATH

RESISTANCE TO SCIENCE INDUCES THE PLAGUES OF PHYSICAL SENSE Ret. 80:2–20

Revelation XV:1 to XVIII: 24

FOREWORD TO THE FIFTH VISION Rev. 15:1–8

I. The first angel pours out his vial of wrath upon the earth and a grievous sore comes. Rev. 16:1, 2

Resistance to Science by materialism brings a self-destroying plague of festering corruption. S&H 404:9 only

II. The second angel pours out his vial of wrath upon the sea and it becomes blood. Rev. 16:3

Resistance to Science by mortal mind brings a self-exterminating plague of deadening doctrines. S&H 37:27–9

III. The third angel pours out his vial of wrath upon the rivers and they become blood. Rev. 16:4–7

Resistance to Science by material knowledge brings a self-annihilating plague of poisonous propaganda. Mis. 368:12

IV. The fourth angel pours out his vial of wrath upon the sun and men are scorched. Rev. 16:8, 9

Resistance to Science by material sense brings a self-consuming plague of sensualism. Mis. 221:30

V. The fifth angel pours out his vial of wrath upon the seat of the beast and darkness follows. Rev. 16:10, 11

Resistance to Science by human will-power brings a self-extinguishing plague of suffering. S&H 597:10–11

VI. The sixth angel pours out his vial of wrath upon the Euphrates and its waters dry up. Rev. 16:12–16

Resistance to Science by liberated thought brings a self-devouring plague of perversions of Science. Mis. 40:32

VII. The seventh angel pours out his vial of wrath into the air and Babylon is divided into three parts. Rev. 16:17 to 18:24

Resistance to Science by the carnal mind brings a self-ending plague of mystery, confusion, and abomination. Mis. 177:5

THE FIFTH VISION

TYPES OF TRUTH

Rev. 15:1 seven angels, wrath of God
Rev. 15:2 sea of glass, victory, harps
Rev. 15:3 sing . . song of Moses . . song of the Lamb
Rev. 15:5 temple, tabernacle . . testimony
Rev. 15:6 white linen, golden girdles
Rev. 15:7 one of the . . beasts, seven . . vials
Rev. 16: 2–4, 8, 10, 12, 17 first to seventh angels
Rev. 16:5 angel of . . waters
Rev. 16:6 prophets
Rev. 16:7 another out of the altar
Rev. 16:14 great day
Rev. 16:17 temple of heaven, throne
Rev. 16:19 wine of . . his wrath
Rev. 16:21 great hail
Rev. 17:3 wilderness
Rev. 17:8 book of life
Rev. 17:14 Lamb, they . . with him . . called, chosen, etc.
Rev. 18:1 another angel
Rev. 18:4 my people
Rev. 18:21 a mighty angel, millstone
Rev. 18:22 harpers, etc.
Rev. 18:23 bridegroom, bride

TYPES OF ERROR

Rev. 15:2 *beast, his image, his mark, the number*
Rev. 15:4 *all nations*
Rev. 16:1 *earth*
Rev. 16:2 *men . . mark of . . beast*
Rev. 16:3 *sea, every . . soul*
Rev. 16:4 *rivers . . of waters*
Rev. 16:8 *the sun*
Rev. 16:10 *seat of . . beast*
Rev. 16:12 *kings of the east*
Rev. 16:13 *unclean spirits, frogs, dragon, beast, false prophet*
Rev. 16:14 *spirits of devils, miracles, kings of the earth*
Rev. 16:17 *the air*
Rev. 16:19 *city divided into three parts, cities of the nations, Babylon*
Rev. 16:20 *island, mountains*
Rev. 17:1 *great whore, many waters*
Rev. 17:2 *wine of . . fornication*
Rev. 17:3 *woman, beast, seven heads, ten horns*
Rev. 17:5 *mystery, Babylon . . mother . . abominations . .*
Rev. 17:8 *bottomless pit*
Rev. 17:9 *seven mountains*
Rev. 17:10 *seven kings*
Rev. 17:12 *ten horns . . ten kings*
Rev. 17:13 *one mind*
Rev. 17:15 *peoples, etc.*
Rev. 18:7 *queen, widow*
Rev. 18:8 *her plagues*
Rev. 18:11 *merchants, etc.*
Rev. 18:17 *shipmaster, etc.*

THE FIFTH VISION

TEXT	EXPLANATION
*The vials of wrath.** Rev. 15:1 to 18:24	Resistance to the spiritual idea of God. John 3:16, 36, S&H 574:16
*Seven last plagues.** Rev. 15:1	Human misery turning mortals from corporeality to Principle. S&H 574:19
*Sea of glass mingled with fire.** Rev. 15:2	Reflection and purification. S&H 516:2, S&H 586:13
The song of Moses. Rev. 15:3	The supremacy of spiritual over material power. Ex. 15:1–19, S&H 131:10
The song of the Lamb. Rev. 15:3	The allness of Truth and the nothingness of error. Rev. 6:1 to 8:1, S&H 293:28
Noisome. Rev. 16:2	Greek *kakos,* — injurious.
Sore. Rev. 16:2	Greek *helkos,* — an ulcer.
Blood of a dead man. Rev. 16:3	Human sense dead to Truth. My. 211:29
Power to scorch. Rev. 16:8	Malicious mental malpractise. My. 249:11
*Seat of the beast.** Rev. 16:10	The claim of animal magnetism. S&H 102:1
Darkness. Rev. 16:10	Absence of revelation. S&H 479:23
*River Euphrates.** Rev. 16:12	See S&H 585:16
Water . . dried up. Rev. 16:12	Absence of Science. Isa. 5:13, Man. 43:21
Unclean spirits like frogs. Rev. 16:13	Aggressive mental suggestion. I Kings 22:20–22
Armageddon. Rev. 16:16	The conflict between Science and its perversions. Mis. 177:4
Mighty earthquake. Rev. 16:18, 19	The effect of Science upon materialism. Mis. 99:1–2
The city divided into three parts: Rev. 16:19	Disintegration of materialism. Rev. 17:5
1. *Mystery.* Rev. 17:5	1. Mystery.
2. *Babylon the Great.*	2. Confusion. S&H 581:17–23
3. *Mother of Abominations.*	3. Abomination.
The Babylonish woman. Rev. 17:1	Carnality. Rom. 8:7, My. 125:29
*Beast . . seven heads . . ten horns.** Rev. 17:3	Sum total of evil. S&H 563:8
A mighty angel. Rev. 18:21	Christian Science. S&H 558:9–10

* See Index.

FOREWORD

TO

THE FIFTH VISION

THE REVELATOR'S REALIZATION OF TRUTH

Revelation XV:1–8, O.B. 76

I. *The Revelator sees those who have overcome stand on the sea of glass.* Rev. 15:1, 2

Spiritual sense discerns that the plagues of sense are overcome through spiritual reflection.

CHAPTER XV

1. And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

1 *heaven* Rev. 3:12
seven . . plagues S&H 575:1, Rev. 21:9, O.B. 101
wrath of God Rev. 14:10
filled up R.V. *finished*

2 *sea of glass* R.V. *glassy sea* S&H 301:5–16, S&H 515:25, Mis. 330:14–18, Rev. 4:6, O.B. 93
mingled with fire Isa. 1:25, Mal. 3:2, 3, S&H 586:13
victory over . . beast S&H 529:21
the beast Rev. 13:1, Rev. 16:13
his image Rev. 13:15
victory . . over his mark Mis. 18:1, Rev. 13:16
the number of his name Rev. 13:17
harps of God Mis. 396:18–20 n.p.

II. *The Revelator hears the song of Moses and the song of the Lamb.* Rev. 15:3

Spiritual sense apprehends that the plagues are overcome by acknowledging the allness and all-power of Truth.

3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

III. *The Revelator declares that those who fear and glorify the Lord make His judgments manifest.* Rev. 15:4

Spiritual sense realizes that the plagues are overcome through love for and the demonstrations of Truth.

4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

3 *sing* Ps. 30:4, Ps. 96:1–6
song of Moses Ex. 15:1–19, S&H 131:10
song of the Lamb Mis. 397:22–20 n.p., '00, 11:3
Great . . are thy works Deut. 32:4
Almighty Rev. 1:8
true Rev. 3:7
King of saints I Tim. 1:17
4 *fear thee, O Lord* I John 4:16–19, My. 189:8–23
all nations shall come Zech. 2:11, Luke 24:46, 47
nations Ret. 49:22
judgments . . made manifest Rev. 19:2

IV. *The Revelator beholds the temple in heaven opened.* Rev. 15:5–8

Spiritual sense proves that the plagues are overcome through the healing work of divine Love in Christian Science.

5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

5 *temple* Rev. 3:12
tabernacle of the testimony Ps. 77:13, I John 4:8, Rev. 21:3
opened S&H 24:4, Rev. 4:1
6 *clothed in . . linen* Ex. 28:39, Rev. 4:4, Rev. 19:8
golden girdles Rev. 1:13
7 *one of . . four beasts* Rev. 4:6, 7
golden Rev. 21:15
vials . . of . . wrath S&H 574:16
wrath of God Rev. 14:10
liveth forever and ever Ps. 10:16, S&H 336:23
8 *temple was filled* II Chron. 5:13, 14
smoke from . . God Ex. 40:34–38
no man . . able to enter Ps. 19:12, S&H 323:28, S&H 543:8
seven plagues Rev. 21:9
fulfilled Rom. 13:10, S&H 485:14–24

THE FIFTH VISION

THE SEVEN VIALS OF WRATH

RESISTANCE TO SCIENCE INDUCES THE PLAGUES OF PHYSICAL SENSE Ret. 80:2–20

Revelation XVI:1 to XVIII:24

I. *The first angel pours out his vial of wrath upon the earth and a grievous sore comes.* Rev. 16:1, 2

Resistance to Science by materialism brings a self-destroying plague of festering corruption.
S&H 404:9 only

CHAPTER XVI

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

1 *seven angels* Rev. 21:9
pour out the vials Zeph. 3:8, 9, S&H 574:16–6
wrath of God upon the earth Rev. 14:10
earth Rev. 5:3
2 *the first* Rev. 8:7
poured out . . vial My. 249:3–16
noisome Greek *kakos*, — injurious, wicked Ps. 91:3
sore Greek *helkos*, — an ulcer Ps. 38:2–8
mark of the beast Rev. 13:16
the beast Rev. 13:1
worshipped his image Rev. 13:15

II. *The second angel pours out his vial of wrath upon the sea and it becomes blood.* Rev. 16:3

Resistance to Science by mortal mind brings a self-exterminating plague of deadening doctrines. S&H 37:27–9

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

III. *The third angel pours out his vial of wrath upon the rivers and they become blood.* Rev. 16:4–7

Resistance to Science by material knowledge brings a self-annihilating plague of poisonous propaganda. Mis. 368:12

4. And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

3 *the second angel* Rev. 8:8, 9
became as . . blood Ex. 7:19–21 *every living soul* Gen. 2:7, Un. 30: 7–27
4 *the third angel* Rev. 8:10, 11
rivers S&H 593:14–17
became blood Ps. 78:43, 44, Rev. 16:3
5 *hast judged thus* Rev. 19:2
6 *blood of saints and prophets* Rev. 18:24
7 *Even so* Eccl. 3:14, Isa. 14:27
Almighty Rev. 1:8

IV. *The fourth angel pours out his vial of wrath upon the sun and men are scorched.* Rev. 16:8, 9

Resistance to Science by material sense brings a self-consuming plague of sensualism. Mis. 221:30

8. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

V. *The fifth angel pours out his vial of wrath upon the seat of the beast and darkness follows.* Rev. 16:10, 11

Resistance to Science by human will-power brings a self-extinguishing plague of suffering. S&H 597:10–11

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain,

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

8 *the fourth angel* Rev. 8:12
scorch men with fire Dan. 3:19, 22,
9 *blasphemed* Rev. 2:9
the name of God Deut. 28:58–61, Rev. 4:5
power over . . plagues S&H 339:1–17, S&H 133:8
plagues Rev. 21:9

10 *The fifth angel* Rev. 9:1–11
vial upon seat (thronos) of the beast Rud. 9:24, Rev. 13:1
darkness Ex. 10:22, 23, John 9:39–41, S&H 263:28
11 *repented not* S&H 102:16–23, Rev. 2:5
their pains S&H 224:7

VI. *The sixth angel pours out his vial of wrath upon the Euphrates and its waters dry up.* Rev. 16:12–16

Resistance to Science by liberated thought brings a self-devouring plague of perversions of Science. Mis. 40:32

12. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

12 *the sixth angel* Rev. 9:13–21
vial upon the . . Euphrates *
water . . dried up Isa. 5:13, Ret. 61:26, Man. 43:21
way of . . kings of the east Hos. 8:3, 4, S&H 102:25, Mis. 29:24, No. 14:8
13 *unclean spirits* Matt. 12:43–45, I John 4:1–3, S&H 595:24
like frogs Ex. 8:5–7
dragon Rev. 12:3
beast Rev. 13:1
false prophet Rev. 13:11, Matt. 24:24, Rev. 19:20
14 *spirits of devils* Deut. 13:1–3, I Tim. 4:1
miracles Rev. 13:14
kings of the earth Judg. 9:8–15, Mis. 199:16–18
day Rev. 1:10
Almighty Rev. 1:8
15 *come as a thief* Rev. 3:3
keepeth his garments Rev. 19:8
16 *Armageddon — the classic battle-ground of Scripture, and the place of the great victory celebrated in the Song of Moses (Smith's Bible Dictionary)*, S&H 534:24, My. 185:8–14 first period, Mis. 177:4–20

* See Index.

VII. *The seventh angel pours out his vial of wrath into the air and Babylon is divided into three parts.*
Rev. 16:17 to 18:24

Resistance to Science by the carnal mind brings a self-ending plague of mystery, confusion, and abomination. Mis. 177:5

17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

17 *the seventh angel* Rev. 11:15–19
into the air Eph. 2:2, Eph. 6:12, My. 245:10
temple of heaven Rev. 14:17
18 *there were voices, etc.* Rev. 8:5
a great earthquake Rev. 6:12, Rev. 11:19
19 *city . . into three parts* Mark 3: 24–26
nations Mark 13:8
Babylon Gen. 11:1–9, S&H 581: 17–22, Rev. 14:8
wine of . . wrath Rev. 14:10
20 *every island fled away* Isa. 40:15
mountains . . not found Mark 11:23, S&H 61:9–11
21 *great hail* Ex. 9:25, Rev. 8:7
weight of a talent — more than fifty pounds
plague Rev. 21:9

CHAPTER XVII

1. And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters:

2. With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

3. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns.

4. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication:

5. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.

6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.

1 *Come hither* Rev. 4:1
whore R.V. *harlot*
sitteth upon . . waters Jer. 51:13, Rev. 17:15
waters My. 126:4, to second dash
2 *drunk* James 1:14, 15
wine of her fornication Isa. 29:9, Mis. 325:1–12, Mis. 278:1–3 to semi-colon
3 *wilderness* Rev. 12:6
beast Rev. 13:1
blasphemy Rev. 2:9
seven heads, ten horns S&H 563: 4–22, S&H 129:16, Rev. 12:3
4 *woman . . in scarlet . . decked with gold* I Tim. 6:9, 10, S&H 252: 25–26
a golden cup Jer. 51:7, Matt. 23:25
abominations Mis. 324:4–18
5 *mystery* S&H 319:17, My. 126: 7–13
Babylon the great S&H 252:16–30, '00, 3:21, Rev. 17:18
mother of abominations Mis. 123:8
abominations of the earth Deut. 18:9–12, My. 229:2
6 *woman drunken* My. 125:29
martyrs S&H 28:22
great admiration R.V. *great wonder*

7. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.

8. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

9. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth.

10. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.

11. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.

12. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.

13. These have one mind, and shall give their power and strength unto the beast.

7 *will tell — explain,* (Moffat)
I will tell thee the mystery Mis. 108:11
the mystery Rev. 17:5
the beast that carrieth her Rev. 13:1, 2 *ten horns* Rev. 12:3
8 *the beast that . . was, and is not* S&H 472:13–22, S&H 102:30–11, Rev. 13:1
bottomless pit Rev. 20:3
go into perdition Mis. 113:11–27
the beast that was . . and yet is S&H 484:21
9 *mind which hath wisdom* S&H 282:26 only
seven heads Rev. 12:3
seven mountains Luke 3:5, 6, S&H 61:9–11
10 *seven kings* Rev. 16:14
the other is not yet come Rev. 20:7, 8
11 *he is the eighth . . is of the seven* Mis. 36:21, Rev. 17:8
12 *ten horns* Rev. 12:3
received no kingdom as yet Rev. 20:8
as kings . . with . . beast Rev. 16:14
13 *beast* Rev. 13:1
give their power . . unto the beast Rev. 13:4

14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

15. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues.

16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

18. And the woman which thou sawest is that great city, which reigneth over the kings of the earth.

CHAPTER XVIII

1. And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

14 *make war with the Lamb* S&H 564:10–31
Lamb Rev. 5:6, Rev. 14:1
Lamb shall overcome them S&H 567:31–5
Kings of kings Rev. 1:5
called, and chosen, and faithful I Pet. 2:1–6, Mis. 151:22
15 *The waters . . are peoples* S&H 280:10–24, S&H 114:1
16 *the ten horns . . hate* Mis. 278: 5–6, Rev. 17:3
the ten horns . . make . . desolate S&H 310:24–25, Mis. 326:24
flesh S&H 586:18, Mis. 56:21 only, Rev. 19:18
burn her with fire Rev. 18:8
fire S&H 586:13
17 *hearts* S&H 587:23
beast Rev. 13:1
the words of God shall be fulfilled Rev. 19:13, 15, 16
18 *that great city* Jer. 50:2
the woman . . which reigneth over the kings I John 2:16, 17, Rev. 17:3–5
1 *heaven* Rev. 3:12
earth Rev. 5:3
lightened with his glory Matt. 5: 16, S&H 591:23

2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

3. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.

4. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

5. For her sins have reached unto heaven, and God hath remembered her iniquities.

6. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double.

7. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow.

8. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

2 *Babylon . . is fallen* Isa. 21:9, Matt. 7:26, 27, My. 126:22
habitation of devils Jer. 51:37
the hold of every foul spirit S&H 252:18–20
unclean Rev. 16:13
unclean . . bird Deut. 14:11–19
3 *all nations have drunk* '02, 4:1–3
wine Rev. 14:8
kings of the earth Rev. 16:14
rich through . . delicacies S&H 252:20–23 to period
4 *Come out of her* S&H 451:2–5, S&H 238:6–9, My. 126:13–22
my people Jer. 50:4, 5
be not partakers of her sins II Cor. 6:15–18
plagues Rev. 21:9
5 *her sins . . unto heaven* Jer. 51:9, Pan. 7:18–12
6 *Reward her* Jer. 50:29
fill to her double Lam. 4:6, S&H 542:21
7 *lived deliciously* R.V. *waxed wanton*, Mis. 325 23
heart Rev. 17:17
I sit a queen . . no widow Isa. 47:7–9
8 *day* Rev. 1:10
burned with fire Lev. 21:9, Jer. 51:58, Mis. 326:6

9. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning,

10. Standing afar off for the fear of her torment, saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.

11. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more:

12. The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble,

13. And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.

14. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all.

15. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing,

16. And saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls!

9 *earth* Rev. 10:2
lived deliciously R.V. *lived wantonly*
kings Rev. 16:14, S&H 339:20–25
the smoke of her burning Gen. 19:27, 28
10 *alas that great city* Ob. 1:3, 4
in one hour is thy judgment come Matt. 24:14 Mis. 268:27–30
11 *merchants* Ezek. 28:16–19
merchants . . shall . . mourn over her Matt. 19:16–24
13 *wine* Rev. 14:8
beasts Greek *ktenos*, — a domestic animal
souls of men S&H 228:11
14 *goodly* R.V. *sumptuous*

17. For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off,

18. And cried when they saw the smoke of her burning, saying, What city is like unto this great city!

19. And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate.

20. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

21. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.

22. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee;

23. And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the

17 *riches is come to nought* Mis. 327:10–26
every shipmaster Ezek. 27:29–36
all the company Mis. 326:16
19 *dust* Josh. 7:6, S&H 584:28
made desolate Isa. 13:19–22, Luke 13:34, 35
20 *rejoice . . ye holy apostles* Deut. 32:43
apostles Rev. 21:14
prophets Rev. 10:7
21 *mighty angel* Rev. 10:1
millstone Mis. 362:15–25, My. 160:32–1
Thus with violence R.V. *Thus with a mighty fall*
Babylon be thrown down Jer. 51:64
found no more S&H 469:13
22 *voice of harpers* Jer. 7:34
no craftsman . . shall be found Isa. 45:16
23 *light of a candle . . no more* Luke 11:34, 35

great men of the earth; for by thy sorceries were all nations deceived.

24. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

23 *by thy sorceries . . deceived* '01, 20:9–29

24 *the blood of prophets* Matt. 23:25, 27, 34, 35, Mis. 121:11
slain upon the earth Jer. 51:49

THE SIXTH VISION

THE SEVEN TRIUMPHS OF TRUTH

THE PLAGUES VANISH BEFORE THE DEMONSTRATIONS OF CHRISTIAN SCIENCE

Revelation XIX:1 to XX:15

My word . . that goeth forth out of my mouth. . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
Isaiah 55:11

The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.
Zephaniah 3:17

Science and Health 292:7–10
Science and Health 496:15

SYNOPSIS OF THE SIXTH VISION

Revelation 19:1 to 20:15

THE victory of Christ, Truth, — the Word of God, — is presented in the vision of the seven triumphs of Truth. The plagues of sense vanish before the demonstrations of Science.

A foreword precedes the vision. This triumphant Alleluia chorus celebrates the overthrow of the resistance of the carnal mind. Spiritual sense discerns that Science triumphs (1) because it proves the carnal mind to be powerless, and nothingness.

A great voice out of the throne proclaims, "Praise our God, all ye his servants." Science triumphs (2) because it proves divine Principle only to be worthy of love and obedience.

A great multitude unite in resounding praise before the throne of God, saying, "Alleluia: for the Lord God omnipotent reigneth." Science triumphs (3) because it proves divine Principle to be absolutely supreme.

"Blessed are they which are called to the marriage supper of the Lamb." Science triumphs (4) because it proves divine Principle and its idea to be inseparably wedded.

So wonderful is the revelation that John would worship the angel which brought the heavenly message. Inspired by the vision before him, and the presence of the messenger, he prostrates himself at his feet. The angel rebukes the adoration — such homage is for God alone: "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God." Science triumphs (5) because it exalts divine Principle and not the person of Jesus.

The sixth vision begins with a white horse and rider. This symbol of material conquest in the second vision is employed here as a type of spiritual victory. The Word of God in Christian Science rides victoriously. He is followed by the armies of heaven, a host of followers who demonstrate his power. His vesture is

"dipped in blood"; theirs is "white and clean." His sword is truth; his rod of iron is the government of divine Principle; and he treads the winepress of the demonstration of infinite, divine Love. (1) Christian Science triumphs over all resistance.

An angel standing in the sun calls the fowls (aspirations) that "fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." (2) Christian Science puts an end to all material beliefs.

The beast (lust) and the kings of the earth gathered together, with their armies, make war against the rider on the white horse and his armies. The "beast was taken, and with him the false prophet. . . And the remnant were slain with the sword of him that sat upon the horse." (3) Christian Science conquers lust and hypocrisy with the power of truth.

An angel with "the key" and "a great chain," binds the dragon and casts him into the bottomless pit. (4) Christian Science proves animal magnetism to be impotent nothingness.

Thrones and judgment — dominion and righteousness — are given to those who had not worshipped the beast nor received his mark. These reign with Christ in the first resurrection. (5) Christian Science gives man power over death and the grave.

Satan, loosed, deceives the nations, Gog and Magog; but fire from heaven devours Gog and Magog. (6) Christian Science extinguishes its perversions.

Before the One enthroned, earth and heaven flee away. There is no place for matter in spiritual understanding. From the books opened before the throne of God comes righteous judgment. The revelation of the Science of being disposes of all sin, sickness, and death. (7) Christian Science annihilates materialism.

Thus the seven-fold triumph of Christ, Truth, makes way for spiritual consciousness with its angel-guarded gateways.

THE SIXTH VISION

THE SEVEN TRIUMPHS OF TRUTH

THE PLAGUES VANISH BEFORE THE DEMONSTRATIONS OF CHRISTIAN SCIENCE S&H 22:11–22

Revelation XIX:1 to XX:15

FOREWORD TO THE SIXTH VISION Rev. 19:1–10

I. The white horse rider, The Word of God, wars victoriously. Rev. 19:11–16
Christian Science triumphs over all resistance. S&H 43:28–4

II. The fowls of mid-heaven banquet on all flesh. Rev. 19:17, 18
Christian Science devours all material beliefs. S&H 511:28

III. The white horse rider takes the beast and the false prophet. Rev. 19:19–21
Christian Science conquers lust and hypocrisy. S&H 567:27

IV. An angel casts the dragon into the bottomless pit. Rev. 20:1–3
Christian Science proves animal magnetism to be impotent nothingness. S&H 102:30–31

V. The priests of God reign with Christ in the first resurrection. Rev. 20:4–6
Christian Science gives man power over death and the grave. S&H 141:19

VI. Fire from heaven devours Gog and Magog. Rev. 20:7–10
Christian Science extinguishes its perversions. Mis. 3:29

VII. Earth and heaven flee before the One on the throne. Rev. 20:11–15
Christian Science annihilates materialism. S&H 450:29–2

THE SIXTH VISION

TYPES OF TRUTH	TYPES OF ERROR
Rev. 19:2 **his servants**	Rev. 19:2 *great whore, earth, her hand*
Rev. 19:4 **elders, four beasts**	Rev. 19:12 *no man*
Rev. 19:5 **ye that fear him**	Rev. 19:15 *the nations*
Rev. 19:6 **great multitude, many waters, thunderings**	Rev. 19:18 *flesh of kings, of captains, mighty men, horses, them that sit, all men, etc.*
Rev. 19:7 **marriage of the Lamb, his wife**	Rev. 19:19 *beast, kings of . . earth, armies*
Rev. 19:8 **fine linen**	Rev. 19:20 *false prophet, miracles, them that received mark, etc., lake of fire*
Rev. 19:9 **marriage supper**	Rev. 19:21 *remnant*
Rev. 19:10 **thy brethren, testimony of Jesus, spirit of prophecy**	Rev. 20:1 *bottomless pit*
Rev. 19:11 **white horse, he that sat**	Rev. 20:2 *dragon, Devil, Satan*
Rev. 19:12 **his eyes, his head, many crowns, name written**	Rev. 20:3 *the nations*
Rev. 19:13 **vesture**	Rev. 20:6 *second death*
Rev. 19:14 **armies, white horses**	Rev. 20:8 *Gog and Magog*
Rev. 19:15 **sharp sword, rod of iron, winepress, wrath of God**	Rev. 20:11 *earth and heaven*
Rev. 19:17 **angel . . in the sun, fowls . . in . . heaven, supper of the great God**	Rev. 20:13 *death and hell*
Rev. 20:1 **an angel, key, great chain**	
Rev. 20:3 **seal**	
Rev. 20:4 **thrones, souls of them etc., foreheads, hands**	
Rev. 20:5 **first resurrection**	
Rev. 20:9 **camp of . . saints, beloved city, fire**	
Rev. 20:11 **great white throne**	
Rev. 20:12 **book of life**	

THE SIXTH VISION

TEXT	EXPLANATION
The rider on the white horse is The Word of God. Rev. 19:11, 13	This rider is Christian Science. Mis. 363:22
A rod of iron. Rev. 19:15	Divine Science. S&H 565:13–18
Treadeth the winepress. Rev. 19:15	Healing through Christian Science. Un. 58:5
Come unto the supper of the great God. Rev. 19:17	Christian Science invites all to turn from matter to Spirit.
The beast and the kings of the earth war. Rev. 19:19–21	"The carnal mind is enmity against God." Rom. 8:7, S&H 563:15, S&H 564:24
An angel with the key. Rev. 20:1	Angel — a spiritual messenger. S&H 558:9–10
	Key — divine Science. S&H 171:4
Bottomless pit. Rev. 20:1	Error self-destroyed. Mis. 134:27
Satan cast into the pit. Rev. 20:2, 3	Christian Science demonstrates the nothingness of animal magnetism. S&H 178:18
Set a seal. Rev. 20:3	Christian Science shows error to be nothing. S&H 542:7–9
Thrones and judgment. Rev. 20:4	Christian Science gives dominion through overcoming. S&H 571:32
The first resurrection. Rev. 20:5	The nothingness of death understood. Un. 41:11–21
Satan loosed. Rev. 20:7	Evil, defying Christian Science, destroys itself. S&H 564:19
Gog and Magog devoured. Rev. 20:7–9	The perversions of Science eliminated by Truth. Ezek. 38, 39, S&H 103:29–2
A great white throne. Rev. 20:11	Divine Science. S&H 306:25
Books were opened. Rev. 20:12	Christian Science opens the Bible. S&H 319:21–23, S&H 358:9
Another book was opened. Rev. 20:12	Divine Science revealed through "Science and Health with Key to the Scriptures," by Mary Baker Eddy. Ret. 37:16

FOREWORD
TO
THE SIXTH VISION

THE REVELATOR'S REALIZATION OF TRUTH

Revelation XIX:1–10, O.B. 76

I. *The Revelator declares that all glory and power belong to God.* Rev. 19:1–4

Science triumphs because it proves the carnal mind to be powerless and nothingness.

CHAPTER XIX

1. And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God:

2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.

3. And again they said, Alleluia. And her smoke rose up for ever and ever.

1 *heaven* Rev. 3:12
Alleluia Greek, — *praise ye the Lord* S&H 16:26–29, S&H 558:9–13
Salvation S&H 593:20
glory, honour, power Rev. 4:11
our God Ps. 77:13, 14
2 *judgments* Isa. 28:17, S&H 291:28
judged the great whore Rev. 18:21
great whore R. V. *great harlot*
corrupt Rev. 17:5
earth Rev. 8:5
fornication Rev. 17:2
avenged the blood of his servants Rev. 17:6
3 *her smoke rose up* Isa. 34:10

4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

II. *The Revelator declares that all God's servants praise and fear Him.* Rev. 19:5

Science triumphs because it proves the divine Principle only to be worthy of love and obedience.

5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

III. *The Revelator declares that "the Lord God omnipotent reigneth."* Rev. 19:6

Science triumphs because it proves divine Principle to be absolutely supreme.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

4 *four and twenty elders* Rev. 4:4, 10
four beasts Rev. 4:6, 7
the throne Rev. 4:2
Amen S&H 475:2
5 *voice . . out of the throne* S&H 502:24–3
Praise our God I John 2:3–5, S&H 20:25
his servants Rev. 1:1
ye that fear him Rev. 14:7
both small and great S&H 503:3
6 *the Lord God omnipotent reigneth* S&H 17:1–3, My. 200:4

IV. *The Revelator declares that "the marriage of the Lamb is come."* Rev. 19:7–9

Science triumphs because it proves the divine Principle and its idea to be inseparably wedded.

7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

V. *The Revelator declares that God alone is to be worshipped.* Rev. 19:10

Science triumphs because it exalts divine Principle and not the person of Jesus.

10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy.

7 *Let us be glad and rejoice* S&H 249:1–10
give honour to him S&H 228:25–27
marriage of the Lamb S&H 575:1
wife . . ready S&H 458:14–15
9 *Blessed are they* Matt. 5:1–12
called unto the marriage supper Rev. 22:17
sayings of God Rev. 22:19
10 *worship him* Rev. 22:8, 9
I am thy fellowservant John 14:1–17
testimony of Jesus Phil 2:5, 6, S&H 243:4–13
worship God Lev. 19:15–18, S&H 17:7, Man. Art. 8, Sec. 1
spirit of prophecy S&H 138:17–2, S&H 593:4, S&H 52:23

THE SIXTH VISION

THE SEVEN TRIUMPHS OF TRUTH

THE PLAGUES VANISH BEFORE THE DEMONSTRATIONS OF CHRISTIAN SCIENCE S&H 22:11–22

Revelation XIX:11 to XX:15

I. *The white horse rider, The Word of God, wars victoriously.* Rev. 19:11–16

Christian Science triumphs over all resistance. S&H 43:28–4

11. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

12. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself.

13. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

14. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

15. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

11 *white horse,* O.B. p. 224
he that sat Ps. 45:3–7, Mis. 100:19
Faithful Mis. 118:16
12 *eyes* Rev. 1:14
fire Rev. 4:5
name . . no man knew Isa. 62:2, 3
13 *vesture dipped in blood* No. 34:23
vesture '01, 26:14
Word of God Isa. 55:11, S&H 134:21, Mis. 192:16, Man. 41:19
14 *armies . . clothed in fine linen* Gal. 5:24, 25
15 *sword* Rev. 1:16
smite the nations Mis. 398:23
treadeth the winepress Rev. 14:20
wrath of Almighty God Rev. 14:10
Almighty Rev. 1:8

16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.

II. *The fowls of mid-heaven banquet on all flesh.* Rev. 19:17, 18

Christian Science devours all material beliefs.
S&H 511:28

17. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

18. That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.

III. *The white horse rider takes the beast and the false prophet.* Rev. 19:19–21

Christian Science conquers lust and hypocrisy.
S&H 567:27

19. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.

20. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived

16 *King of Kings* Rev. 1:5
17 *angel . . in the sun* Rev. 10:1
fowls R.V. *birds* Gen. 1:20, S&H 511:28, S&H 298:28–30
midst of heaven R.V. *mid-heaven* S&H 16:20, Rev. 8:13
gather yourselves together R.V. *be gathered together*
supper of the great God Ezek. 39: 17–22, S. of Sol. 2:4, '00, 15:16
18 *that ye may eat* S&H 186:5–7
flesh of kings Rev. 6:15
19 *beast* Rev. 13:1
kings of the earth Rev. 16:14
him that sat Rev. 19:11
to make war Mis. 383:10
20 *beast was taken . . false prophet* Mis. 337:16–19, Rev. 13:1, Rev. 13:11, O.B. 101
miracles Rev. 13:14

them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh.

IV. *An angel casts the dragon into the bottomless pit.* Rev. 20:1–3

Christian Science proves animal magnetism to be impotent nothingness. S&H 102:30–31

CHAPTER XX

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

mark of the beast Rev. 13:16
worshipped his image Rev. 13:15
lake of fire Rev. 9:17
21 *slain with the sword* S&H 526:18, 19, Rev. 1:16
flesh Rev. 19:18
1 *bottomless pit* Rev. 20:3
chain S&H 172:12, S&H 271:1–5, Mis. 205:22–24
2 *laid hold . . dragon* Isa. 27:1
dragon Rev. 12:3
Devil Rev. 2:13
Satan Rev. 2:13
thousand years Rev. 9:15
3 *cast into . . pit,* Mis. 134:25, My. 200:21, Rev. 9:1, 2
set a seal, S&H 367:30
till . . thousand years . . fulfilled S&H 504:23
loosed a little season S&H 564:19, My. 201:5

V. *The priests of God reign with Christ in the first resurrection.* Rev. 20:4–6

Christian Science gives man power over death and the grave. S&H 141:19

4. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

VI. *Fire from heaven devours Gog and Magog.* Rev. 20:7–10

Christian Science extinguishes its perversions. Mis. 3:29

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

4 *I saw thrones* Mis. 73:22–10
judgment . . given . . them John 5:26, 27
beheaded for the witness Matt. 24:9, Acts 12:1, 2, S&H 388:1–4
not worshipped the beast S&H 531:10
the beast Rev. 13:1
his image S&H 572:8, Rev. 13:15
received his mark Rev. 13:16
Christ Rev. 1:1

5 *resurrection* John 5:25, 26, John 11:25, 26, S&H 593:9, S&H 324:32–7
6 *second death* S&H 77:6, Mis. 2:26, Un. 3:8, Rev. 2:11
priests of God S&H 141:19
7 *years* Rev. 9:15
Satan . . loosed Mis. 3:29

8. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

VII. *Earth and heaven flee before the One on the throne.* Rev. 20:11–15

Christian Science annihilates materialism. S&H 450:29–2

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

8 * *Gog, Magog* Ezek. 38:1 to 39:16
9 *compassed the camp* S&H 302:1–8
the beloved city Rev. 21:2
fire . . Mis. 151:6, Rev. 4:5
10 *devil* Rev. 12:9
deceived '01, 16:13
lake of fire '01, 16:4
beast and . . false prophet Rev. 13:1, Rev. 13:11, Pul. 7:19
11 *white* Chr. 53:37–40
throne Rev. 4:2
face Rev. 22:4
earth . . heaven fled away S&H 263:32
found no place for them S&H 480:1, S&H 572:17–18, Rev. 21:1
12 *before God* R.V. *before the throne*
books were opened Dan. 7:10, Rev. 5:1, Rev. 5:5
books Greek *biblia*, — *collection of books*
the book of life Dan. 12:1, My. 257:28–3, O.B. 82
dead were judged Rev. 3:1, 2

* See Index

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14. And death and hell were cast into the lake of fire. This is the second death.

15. And whosoever was not found written in the book of life was cast into the lake of fire.

13 *the sea gave up the dead* S&H 426:23, S&H 296:4
death and hell delivered up the dead John 11:1–44, No. 27:20, Rev. 1:18, Rev. 21:27
judged . . according to . . works S&H 264:28–15
14 *death and hell . . cast into . . fire* I Cor. 15:26, 54, II Tim. 1:10, Heb. 12:29, S&H 476:6
second death Rev. 2:11
15 *found . . in the book* S&H 98:15

THE SEVENTH VISION

THE NEW HEAVEN AND THE NEW EARTH

THE DEMONSTRATIONS OF CHRISTIAN SCIENCE MAKE THE TRUTH OF BEING MANIFEST IN CONSCIOUSNESS

Revelation XXI:1 to XXII:5

Blessed are the pure in heart: for they shall see God.
MATTHEW 5:8

We, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.
II PETER 3:13

SCIENCE AND HEALTH 576:21
SCIENCE AND HEALTH 573:5

SYNOPSIS OF THE SEVENTH VISION

Revelation 21:1 to 22:5

In the seventh step of the metaphysical analysis it is shown that the demonstrations of Christian Science make the truth of being manifest in consciousness. By means of a marvelous imagery, the Revelator has presented the splendor of the new heaven and the new earth which is seen "coming down from God out of heaven." Spiritual sense discerns (1) that the spiritual idea of God is made manifest in Christian Science.

A great voice proclaims, "the tabernacle of God is with men, and He will dwell with them." Death, sorrow, and pain disappear with the passing away of the material concept of earth and heaven. All things are new. Spiritual sense discerns (2) that The First Church of Christ, Scientist, in Boston, Massachusetts, makes Science available to mankind.

The ever-present Christ, Truth, is the "fountain of the water of life." Spiritual sense discerns (3) that Christian Science supplies spiritual power to seekers for Truth.

"A wall great and high" separates all error from the truth of being. It is the understanding and demonstration of Life, Truth, and Love, destroying sin, sickness, and death. The twelve open gates are protected by twelve guardian angels. Nothing impure can enter the gates of spiritual consciousness. "Thou shalt call thy walls Salvation, and thy gates Praise." Perfect praise is perfect demonstration of the truth of being. The names on the gates are "the names of the twelve tribes of the children of Israel" — those who "having wrestled with error, sin, and sense, are governed by divine Science." (Science and Health 583:6–8.) The Lamb, whose seven eyes are the "seven Spirits of God," is the light of the holy city, and the

twelve foundations are the apostolic demonstrations of Christ's teaching. Spiritual sense discerns (4) that the demonstrations of Principle are avenues to Christian Science.

The same angel which had poured one of the vials of the seven last plagues has a "golden reed to measure the city, and the gates thereof, and the wall thereof." It is the "measure of a man, that is, of the angel." The construction of the city is of substance most precious, which the Revelator has symbolized by the rarest of gems and the purest of gold. The twelve gates are each one pearl. Purity, wisdom, and wholeness characterize the avenues of demonstration leading into the perfect manifestation of the truth of being. These gateways of spiritual understanding are never closed, thus indicating the ever-present availability of Christian Science. "There shall be no night there." In the infinite light and glory of spiritual consciousness there is no darkness: "God is light, and in Him is no darkness at all." Neither is there any material structure within the sanctuary of Spirit, for "the Lord God Almighty, and the Lamb are the temple of it." The glory and honor of the kings and nations shall be brought into the light of spiritual consciousness, — "unto the measure of the stature of the fulness of Christ." Spiritual sense discerns (5) that the Christ man is the standard of measurement in Christian Science.

Proceeding out of the throne is the pure river of the water of life, whose "streams . . make glad the city of God." It, too, is "clear as crystal." Spiritual sense discerns (6) that the inspired word of Truth flows from Christian Science.

On either hand there is the tree of life with its abundant fruitage, and the leaves of the tree are for the healing of all material beliefs. Spiritual sense discerns (7) that an abundant fruitage is made manifest in Christian Science.

The Revelator presents a brief summary of the seven experiences in the warfare which is necessary to bring about the manifestation of the truth of being in consciousness.

THE SEVENTH VISION

THE NEW HEAVEN AND THE NEW EARTH

THE DEMONSTRATIONS OF CHRISTIAN SCIENCE MAKE THE TRUTH OF BEING MANIFEST IN CONSCIOUSNESS

S&H 572:19 to 577:31

Revelation XXI:1 to XXII:5

I. The Revelator sees that New Jerusalem comes from God. Rev. 21:1, 2
Spiritual sense discerns that the idea of God is made manifest in Christian Science. S&H 592:18

II. The Revelator sees that the tabernacle of God is with men. Rev. 21:3–5
Spiritual sense discerns that The First Church of Christ, Scientist, in Boston, Massachusetts, makes Science available to mankind. My. 13:4

III. The Revelator sees that Christ, Truth, gives the water of life freely to the thirsty. Rev. 21:6–8
Spiritual sense discerns that Christian Science supplies spiritual power to seekers for Truth. Mis. 113:28

IV. The Revelator sees that the City has twelve gates. Rev. 21:9–14
Spiritual sense discerns that the demonstrations of Principle are avenues to Christian Science. S&H 583:5

V. The Revelator sees that an angel measures the City with a golden reed. Rev. 21:15–27
Spiritual sense discerns that the Christ man is the standard of measurement in Christian Science. S&H 475:5–22

VI. The Revelator sees that a pure river proceeds out of the throne of God. Rev. 22:1
Spiritual sense discerns that the inspired word of Truth flows from Christian Science. S&H 593:14–17

VII. The Revelator sees that the tree of life bears twelve manner of fruits. Rev. 22:2
Spiritual sense discerns that an abundant fruitage is made manifest in Christian Science. Ret. 94:28

THE SEVENTH VISION

TYPES OF TRUTH	TYPES OF ERROR
Rev. 21:1 new heaven, new earth	Rev. 21:1 *first heaven, first earth, sea*
Rev. 21:2 holy city, new Jerusalem, bride	Rev. 21:4 *tears, death, sorrow, crying, pain, former things*
Rev. 21:3 tabernacle of God	Rev. 21:8 *the fearful, unbelieving, abominable, murderers, whoremongers, sorcerers, idolaters, liars, second death*
Rev. 21:5 he that sat	Rev. 21:23 *sun, moon*
Rev. 21:6 Alpha and Omega, beginning and . . end, water of life	Rev. 21:25 *night*
Rev. 21:9 one . . angels . . vials, Lamb's wife	Rev. 21:27 *any thing that defileth, whatsoever worketh abomination, maketh a lie*
Rev. 21:10 high mountain	Rev. 22:2 *the nations*
Rev. 21:12 wall, twelve gates, twelve angels, names of the children of Israel	Rev. 22:3 *curse*
Rev. 21:14 twelve foundations, twelve apostles, Lamb	Rev. 22:5 *candle, sun*
Rev. 21:15 golden reed	
Rev. 21:16 foursquare	
Rev. 21:17 measure of a man	
Rev. 21:18 pure gold	
Rev. 21:19 precious stones	
Rev. 21:21 twelve pearls	
Rev. 21:22 God and Lamb . . temple	
Rev. 21:24 nations . . saved	
Rev. 21:26 glory . . of . . nations	
Rev. 21:27 they which are written, Lamb's book of life	
Rev. 22:1 pure river, water of life, throne	
Rev. 22:2 tree of life, twelve manner of fruits, leaves of the tree	
Rev. 22:3 his servants	
Rev. 22:4 his name, foreheads	
Rev. 22:6 prophets	

THE SEVENTH VISION

TEXT

A new heaven and a new earth. Rev. 21:1

New Jerusalem. Rev. 21:2

As a bride adorned. Rev. 22:2, 9

Tabernacle of God with men. Rev. 21:3

All things new. Rev. 21:5

Alpha and Omega. Rev. 21:6

A great and high mountain. Rev. 21:9, 10

A wall great and high. Rev. 21:12

Twelve gates. Rev. 21:12

*A golden reed.** Rev. 21:15

The Lamb's book of life. Rev. 21:27

Twelve manner of fruits. Rev. 22:2

No more curse. Rev. 22:3

Summary of the seven visions. Rev. 22:3–5

EXPLANATION

Spiritual, not material, consciousness. S&H 573:5

See S&H 592:18

Christian Science demonstrated. S&H 561:8

The First Church of Christ, Scientist, in Boston, Massachusetts. My. 13:4, Man. 19:1

The renewal of Spirit. Rom. 12:2, S&H 241:13–27

Greek A and Z — the beginning and the ending. All-in-all. S&H 127:4–22, S&H 502:24

Spiritual understanding. Isa. 2:2, 3, My. 133:3

"Thou shalt call thy walls salvation." Isa. 60:18, S&H 593:20

The demonstrations of Principle. Isa. 26:2, Mis. 30:12

"The measure of the stature of the fulness of Christ." Eph. 4:13

The Science of being found in the Bible, and restated in "Science and Health with Key to the Scriptures," by Mary Baker Eddy. S&H 110:17, S&H 138:30, My. 257:28

Fruitage of Christian Science healing. S&H 600–700

R.V. "no more anything accursed."

Christian Science annihilates all error. I Cor. 15:45, S&H 579:15, S&H 589:16, S&H 583:10

I. GOD AND THE LAMB ENTHRONED. 3

II. HIS SERVANTS SHALL SERVE HIM. 3

III. THEY SHALL SEE HIS FACE. 4

IV. HIS NAME..IN THEIR FOREHEADS. 4

V. NO MORE CURSE. 3

VI. THEY SHALL REIGN FOREVER. 5

VII. THE LORD GOD GIVETH THEM LIGHT. 5

* See Index.

THE SEVENTH VISION

THE NEW HEAVEN AND THE NEW EARTH

THE DEMONSTRATIONS OF CHRISTIAN SCIENCE MAKE THE TRUTH OF BEING MANIFEST IN CONSCIOUSNESS S&H 572:19 to 577:31

Revelation XXI:1 to XXII:5

I. *The Revelator sees that New Jerusalem comes from God.* Rev. 21:1, 2

Spiritual sense discerns that the idea of God is made manifest in Christian Science. S&H 572:19–12

CHAPTER XXI

1. And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

2. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

1 *a new heaven* Isa. 65:17, 18, II Pet. 3:10–13, S&H 91:1, Mis. 21:1
new earth S&H 556:3
first earth . . passed away Isa. 51:6, S&H 536:1, S&H 248:29
no more sea S&H 39:18–25
2 *the holy city* Isa. 52:1
new Jerusalem Heb. 12:22–28, Rev. 3:12
as a bride Isa. 54:5, S&H 582:14–20, S&H 561:13, My. 125:23

II. *The Revelator sees that the tabernacle of God is with men.* Rev. 21:3–5

Spiritual sense discerns that The First Church of Christ, Scientist, in Boston, Massachusetts, makes Science available to mankind. My. 13:4

3. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.

4. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

5. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful.

III. *The Revelator sees that Christ, Truth, gives the water of life freely to the thirsty.* Rev. 21:6–8

Spiritual sense discerns that Christian Science supplies spiritual power to seekers for Truth. Mis. 113:28

6. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

3 *out of heaven* R.V. *out of the throne*
the tabernacle . . with men Ps. 43:3, S&H 583:12–19, Man. 19:1, Pul. 20:14–11
he will dwell Ex. 29:45, 46, S&H 573:13
be his people Jer. 31:33, 34
be with them I Kings 8:27, 28, S&H 34:5
4 *neither sorrow* Isa. 35:10
crying Isa. 65:19, Chr. 53:57
pain S&H 573:23–27
former things are passed away R.V. *first things are passed away* Heb. 8:6–11
5 *all things new* II Cor. 5:17, S&H 201:7
these words are true and faithful Rev. 19:11–13
6 *Alpha and Omega* Rev. 1:8
athirst Ps. 36:8, Pul. 3:20–25
water of life Isa. 55:1, S&H 548:1

7. He that overcometh shall inherit all things; and I will be his God, and he shall be my son.

8. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

IV. *The Revelator sees that the City has twelve gates.*
Rev. 21:9–14

Spiritual sense discerns that the demonstrations of Principle are avenues to Christian Science.
S&H 583:5

9. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife.

10. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

11. Having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal;

12. And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel:

7 *overcometh* Rev. 2:7
he shall be my son I John 3:1–3, S&H 468:9
8 *sorcerers* Greek *pharmakeus*, — *enchanter with drugs* Rev. 18:23
their part in the lake Matt. 25:41–46
fire and brimstone Rev. 9:17
second death S&H 290:3–27, Rev. 2:11
9 *angels* S&H 574:5–16
seven last plagues S&H 574:16–6
bride, the Lamb's wife S&H 561:13
Lamb's wife S&H 577:4
10 *high mountain* My. 133:3
holy Jerusalem Rev. 21:2
11 *the glory of God* II Cor. 4:6
her light . . most precious S&H 295:16, S&H 596:12
12 *wall* Isa. 26:1, S&H 593:20
twelve gates Ezek. 48:31–35, S&H 171:4
gates Isa. 26:2, S&H 535:15, Mis. 185:7–26
children of Israel S&H 309:7–16, S&H 583:5, Mis. 153:18, Rev. 7:4–8

13. On the east three gates; on the north three gates; on the south three gates; and on the west three gates.

14. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

V. *The Revelator sees that an angel measures the City with a golden reed.* Rev. 21:15–27

Spiritual sense discerns that the Christ-man is the standard of measurement in Christian Science. S&H 475:5–22

15. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

16. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal.

17. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

18. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

19. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald;

13 *east, etc.* S&H 575:26
14 *foundations* I Cor. 3:11, Eph. 2:19–22, S&H 269:21–25, S&H 138:6–15
in them R.V. *on them*
twelve apostles Matt. 10:2–8, Acts 1:23–26
apostles Mark. 16:17, 18, S&H 328, 28–1
the Lamb S&H 590:9, Rev. 5:8
15 *a golden reed* Ezek. 43:10–12, Mis. 301:21–27, My. 229:20
golden Heb. 9:3–6
16 *lieth foursquare* S&H 575:7–26
length . . breadth . . height . . equal Ps. 17:2, 3, S&H 113: 16–21
17 *measure of a man* S&H 475:5–22
measure . . that is, of the angel S&H 372:14–17
19 *foundations* Eph. 2:19–22, Rev. 21:14
precious stones Isa. 54:12, S&H 288:20, Ret. 85:25

20. The fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls: every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass.

22. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.

23. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

24. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.

26. And they shall bring the glory and honour of the nations into it.

27. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

21 *gates* Rev. 21:13
pearls Matt. 13:45, 46, Mis. 30:8
street S&H 61:9–11
22 *no temple* John 4:21, 23, 24, Acts 7:48, 49, S&H 576:8–25
Almighty Rev. 1:8
the Lamb Rev. 5:6
23 *no need of the sun* Isa. 60:19, 20, S&H 577:19–22
glory of God John 1:14
the Lamb is the light thereof S&H 503:20, My. 187:6–11
24 *the nations* Isa. 60:3
the light of it S&H 504:9
kings . . bring their glory S&H 577:22–24
25 *gates . . not . . shut* Isa. 60:11, 18, S&H 571:28–31, Mis. 275:17
day Rev. 1:10
no night there S&H 592:21, Mis 352:11, My. 129:10–11
26 *glory . . of the nations* Isa. 61:11
27 *enter* S&H 577:24
maketh a lie S&H 588:1, Mis. 366 9, No. 15:26
they which are written Luke 10:19 20, Mis. 328:21

VI. *The Revelator sees that a pure river proceeds out of the throne of God.* Rev. 22:1

Spiritual sense discerns that the inspired word of Truth flows from Christian Science. S&H 593:14–17

CHAPTER XXII

1. And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

VII. *The Revelator sees that the tree of life bears twelve manner of fruits.* Rev. 22:2

Spiritual sense discerns that an abundant fruitage is made manifest in Christian Science. Ret. 94:28

2. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

1 *a pure river* Ps. 46:4, Ezek. 47:6–12, S&H 99:23, Pul. 7:24
water of life Jer. 2:13, John 4:13, 14
the throne of God Rev. 4:2
the Lamb Rev. 5:8
1, 2 *proceeding out of the throne of God and of the Lamb. In the midst of the street of it and on either side of the river, was there the tree of life* R.V. *proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the tree of life*
2 *street* No. 33:13 only, My. 3:15–19
tree of life Gen. 2:9, Prov. 3:13, 18, S&H 426:11–14, Ret. 94:28
yielded her fruit John 15:8, S&H 342:21, Ret. 52:19–6
leaves of the tree Ezek. 47:12, S&H 406:1
healing of the nations Jer. 17:14, Mis. 451:3–17

SUMMARY OF THE SEVEN VISIONS

CHARACTER OF THE NEW JERUSALEM

Revelation XXII:3–5

FIRST VISION: *The throne of God and the Lamb shall be in it.* Rev. 4:1, 2, Rev. 5:5, 6

SECOND VISION: *His servants shall serve him.* Rev. 7:15

THIRD VISION: *They shall see his face.* Rev. 10:1

FOURTH VISION: *His name shall be in their foreheads.* Rev. 14:1

FIFTH VISION: *There shall be no more curse.* Rev. 18:21–23

SIXTH VISION: *They shall reign for ever and ever.* Rev. 20:6

SEVENTH VISION: *There shall be no night there . . . for the Lord God giveth them light.* Rev. 21:23–25

3. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:

4. And they shall see his face; and his name shall be in their foreheads.

5. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.

3 *no more curse* S&H 357:19, S&H 340:23, Mis. 17:15–17
the throne of God Ps. 93:2, S&H 306:25, Rev. 4:2
the Lamb Rev. 5:8
his servants shall serve him S&H 340:15–22, Mis. 373:30–32

4 *see his face* Ex. 33:11–23, I John 3:1–3, S&H 468:9, S&H 333:19–26, My. 355:19–28
his name Rev. 2:17
foreheads Ex. 28:36, 38

5 *no night there* S&H 584:4, S&H 474:31–2, No. 27:1, Rev. 21:25
neither light of the sun Matt. 13:43
the Lord God giveth them light Ps. 84:11, I John 1:5, Mis. 323:2–7
reign for ever and ever Dan. 7:27, Mis. 277:22–28, Pul. 3:11–15

THE FINAL WORD

SEVEN ADMONITIONS WHICH FORWARD THE MANIFESTATION OF CHRISTIAN SCIENCE AND THE BENEDICTION

Revelation XXII:6–21

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

MATTHEW 10:8

Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

REVELATION 22:14

SCIENCE AND HEALTH 192:4–6
SCIENCE AND HEALTH 150:4

SYNOPSIS OF THE FINAL WORD

Revelation 22:6–21

As PRESENTED by the Revelator, we have in the conclusion seven admonitions which forward the manifestation of Christian Science: (1) practise the rudiments; (2) worship not person, but Principle; (3) study thoroughly the letter; (4) obey the divine commands; (5) testify by fruitage; (6) imbibe the spiritual sense of life; (7) realize that the revelation of Christian Science is complete, perfect, and final. These seven admonitions are in perfect accord with the words of "Recapitulation." (Science and Health 495:27 to 496:27. See O.B. 106: "Correlation Between the Apocalypse and the Christian Science Textbook, and the Church Manual.") "And he said unto me, These sayings are faithful and true." These admonitions were revealed to John by the angel who, with a golden reed, measured the city. All the words of the revelation of Christ are faithful and true in Christian Science, from the beginning of the discernment of the truth of being to the manifestation of the truth of being in consciousness.

"Blessed is he that keepeth the sayings of the prophecy of this book." John witnesses the fact that the revelation of Christ is the "spirit of prophecy," — the "testimony of Jesus." Once more he would worship at the feet of the angel, and again the angel uplifts him with the inspiring admonition: "worship God." "Seal not the sayings of the prophecy of this book." No seals of error can silence the truth of being which is made manifest through the revelation of Christian Science. "The time is at hand." It is a reiteration of the words of the angel with a "little book" open, who, lifting his hand to heaven "sware . . that there should be time no longer." (Revelation 10:6.) "Behold, I come quickly; and my reward is with me." It is realization of the reward "to

him that overcometh," promised in the introductory letters to the church.

There is perfect correlation between the conclusion and the preface of the Apocalypse. There is reassurance that the revelation comes from God; that it was given to Jesus Christ, who sent his angel. Again John bears witness that he is the Revelator, and that his message is for the churches. "I testify unto every man that heareth . ." echoes the refrain in the seven letters: "Let him that hath an ear, hear what the Spirit saith."

The Revelator has presented the truth of being, and the victory of Truth over error. He has fulfilled his mission. He has revealed "the things which are, and the things which shall be hereafter." He has pointed out the way in which the victory is won. He has shown what the understanding and demonstration of the truth of being accomplishes in displacing error with Truth. By means of the seven visions, John has traced the revelation of Christ from the beginning to its magnificent culmination. "Surely I come quickly": it is an awakening call. The coming of Christ, Truth, is the dawning of the light of revelation upon human consciousness.

"The grace of our Lord Jesus Christ be with you all." The grace of Jesus was the manifestation of the Mind of Christ. It is spiritual understanding of the truth of being. Grace is the gift of God. It echoes the Revelator's salutation: "Grace be unto you, and peace, from Him which is, and which was, and which is to come." The Revelator's benediction is a treatment for abiding steadfastly in the truth of being, and witnessing here and now the presence and power of the revelation of Christ, Truth, — Christian Science.

THE FINAL WORD

Revelation XXII:6–21

THE CONCLUSION

SEVEN ADMONITIONS WHICH FORWARD THE MANIFESTATION OF CHRISTIAN SCIENCE

S&H 495:25–19

Revelation XXII:6–19

I. Keep the sayings. Rev. 22:6, 7
Practice the rudiments of Christian Science. S&H 495:28–31

II. "Worship God." Rev. 22:8, 9
Worship Principle not personality. S&H 496:1–5

III. "Seal not the sayings." Rev. 22:10–12
Study the letter of Science thoroughly. S&H 495:27 only

IV. "Do His commandments." Rev. 22:13–15
Obey the divine commands. S&H 496:5

V. "Testify . . in the churches." Rev. 22:16
Testify to Christian Science by fruits. S&H 496:9–14

VI. "Take the water of life freely." Rev. 22:17
Imbibe the spiritual sense of life. S&H 495:27–28

VII. Neither add to nor "take away from the words of the book." Rev. 22:18, 19
My. 266:29
Realize that the revelation of Christian Science is complete, perfect, final. Man. 105:1

THE BENEDICTION

Revelation XXII:20, 21

A. Testimony Fulfilled. Rev. 22:20
B. Realization Confirmed. Rev. 22:20
C. Demonstration Completed. Rev. 22:21

THE FINAL WORD

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THE CONCLUSION

SEVEN ADMONITIONS WHICH FORWARD THE MANIFESTATION OF CHRISTIAN SCIENCE

S&H 495:25–19

Revelation XXII:6–19

I. *Keep the sayings.* Rev. 22:6, 7
Practice the rudiments of Christian Science. S&H 495:28–31

6. And he said unto me, These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.

7. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book.

II. *"Worship God."* Rev. 22:8, 9
Worship Principle not personality. S&H 496:1–5

8. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. Then saith he unto me, See thou do it not: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

6 *prophets* Rev. 10:7
shortly be done Rev. 1:1
7 *come quickly* Matt. 24:42, Ret. 70:20
9 *do it not* Mis. 309:11–22, S&H 40:25–28
worship God Rev. 19:10

III. *"Seal not the sayings."* Rev. 22:10–12
Study the letter of Science thoroughly.
S&H 495:27 only

10. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand.

11. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.

IV. *"Do his commandments."* Rev. 22:13–15
Obey the divine commands. S&H 496:5

13. I am Alpha and Omega, the beginning and the end, the first and the last.

14. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

15. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

V. *"Testify . . in the churches."* Rev. 22:16
Testify to Christian Science by fruits. S&H 496:9–14

16. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

10 *seal not the sayings* Mark. 16:15 *at hand* No. 35:24–28, Rev. 1:3
11 *righteous still* S&H 290:19
12 *my reward is with me* Isa. 40:10, Matt. 25:1–13
13 *first and . . last* Rev. 1:17
14 *do his commandments* Ex. 20: 3–17, My. 3:4 *without, etc.* S&H 537:14–15
15 *dogs* Matt. 7:6 *sorcerers* Rev. 18:23 *whoremongers* R.V. *fornicators whosoever . . maketh a lie* Matt. 5:20, Rev. 21:27
16 *Jesus* S&H 589:16 *morning star* Mis. 320:17, Chr. 53:9, Rev. 2:28

VI. *"Take the water of life freely."* Rev. 22:17

Imbibe the spiritual sense of life. S&H 495:27–28

17. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.

VII. *Neither add to nor "take away from the words of the book."* Rev. 22:18, 19

Realize that the revelation of Christian Science is complete, perfect, final. Manual 105:1

18. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

THE BENEDICTION

Revelation XXII: 20, 21

A. Testimony Fulfilled. Rev. 22:20

20. He which testifieth these things saith, Surely I come quickly. Amen.

B. Realization Confirmed. Rev. 22:20

Even so, come, Lord Jesus.

C. Demonstration Completed. Rev. 22:21

21. The grace of our Lord Jesus Christ be with you all. Amen.

17 *Spirit and the bride* My. 153 27–30
take the water . . freely S&H 462:1, Rev. 21:6
18 *God shall add* Man. 105:1
plagues Rev. 21:9
20 *I* S&H 588:9
come quickly Rev. 22:7
Even so, come Mis. 76:27
21 *The grace of our Lord* Matt. 3: 16, 17
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be with you Matt. 28:20

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